

Half of the world's people go to bed hungry every night. Some of them regret
here in Atlanta. But most of them in Asia & Africa. Americans feed them dogs better than half the
world can feed itself

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Most of the world's people are sick and in pain. Healing is a Christian mission. When Zaire received its independence in 1960 there was not a single doctor in the whole country. (J.H. Kane, Understanding Christian Mission, rev. p. 312). Yet when Jesus first sent out his disciples in mission, he told them, "preach the kingdom of God and..heal the sick." (Lk. 9:2).

Half of all the world's people cannot read. Literacy and Bible translation ^{and} Christian missions. The mind learns through the eye more than through any other sense transmission process. "Go ye therefore and make disciples: all nations, teaching them..." said Jesus (Matt 28:19,20).

More than half of the world's people suffer from injustice and oppression. The never-ending struggle for human rights, both individual and collective, is a Christian mission. "The Lord.. executes justice for the oppressed; [He] sets the prisoner free [and] lifts up those who are bowed down", says the Psalmist (Ps. 146).

The whole world today, they tell us, teeters on the brink of instant total and unprecedented physical destruction. The making of peace in a warring world is a Christian mission. "Blessed are the peacemakers, for they shall be called the children of God", said Jesus (Matt. 5:9).

If all this is not enough mission for 20th century Christians--the struggle against human hunger, ignorance, suffering, poverty, injustice and war--what more can I say? Well, there is one thing I must say. You can do all this in mission, and still fail in the Christian mission. You can do all this, and leave the deepest need of the human heart unmet. Two-thirds of the world's people, after two thousand years, still do not know and believe the good news that Jesus Christ is Lord and Saviour. "What shall it profit them," said Jesus, "if they gain the whole world and lose [their] own soul[s]." (Mt.16:26)

Put very simply, the Christian world mission in this 20th century is to break through any barrier that separates any part of the world from Jesus Christ to tell the good news about Him in every possible way, to anyone who will listen. As Jesus used to say, "He that hath ears to hear, let him hear".

● Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations: "World population, standing at above 4.5 billion, has more lost people than lived on earth in the year 1900. If this trend continues, the increase to the year 2000 will exceed the population living on earth as recently as 1980."

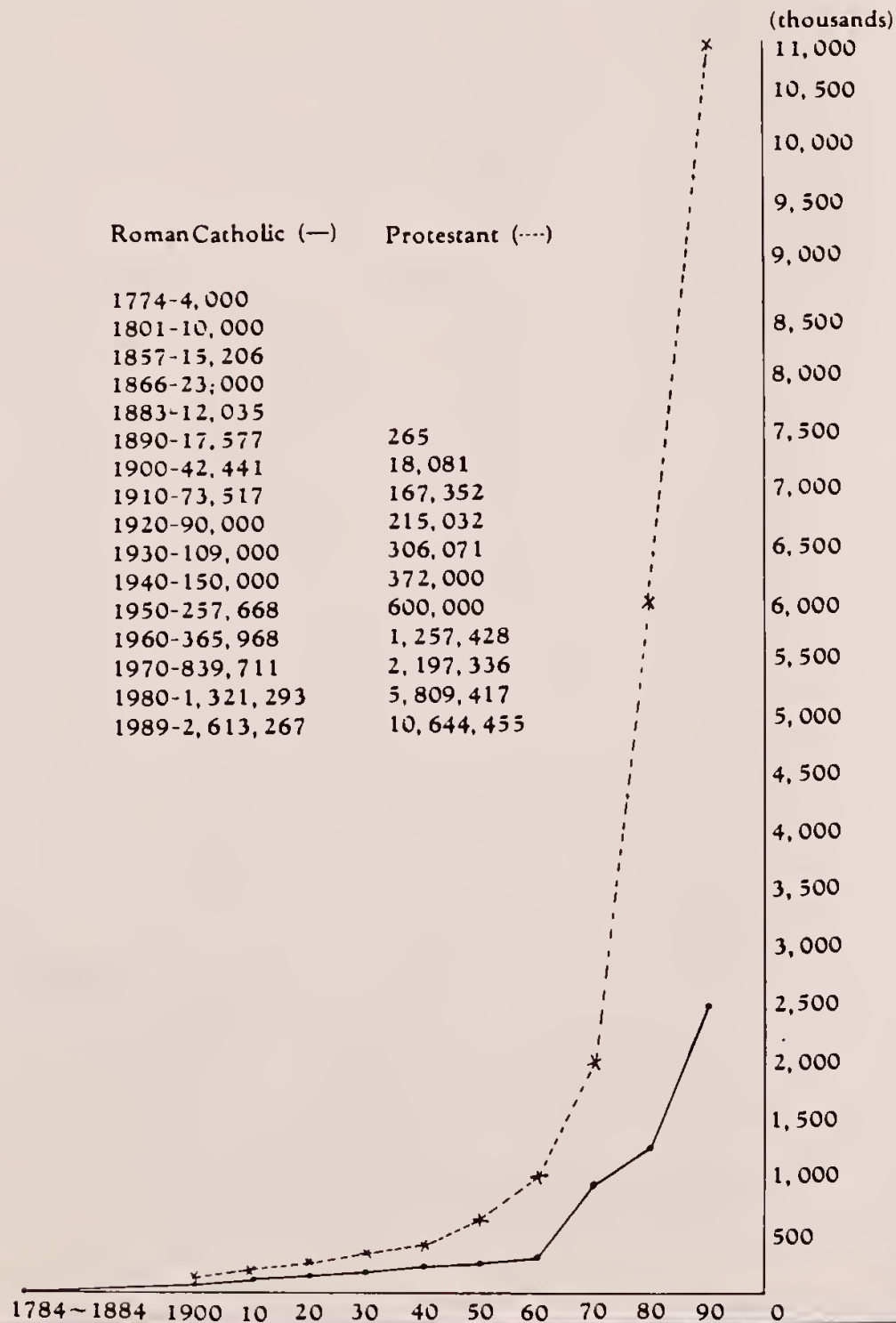
- The Commission
April 1983, p 6

- Samuel Hugh Moffett
Princeton, N.J.

Merlin Nelson, "A Critique of Korean Church Growth (1975-1984)"

situation changes before the book is printed. However such reports can indicate trends which can be analyzed and give help insights for future evangelism and church growth. I want to tha

Chart for Korean Church Growth (1784-1990)



Largest Protestant Denominations in the Third World

	Adherents 1980	(Adults 1980)	Adherents 1952
1. Church of Christ, Zaire	4,728,000	(1,519,000)	1,174,000
2. Assemblies of God, Brazil	4,000,000	(2,753,000)	220,000
3. Philippine Independent Church (Aglipay)	3,500,000	(1,860,000)	3,000,000
4. Kimbanguist Church, Zaire	3,500,000	(2,000,000)	- -
5. Anglican Church, Nigeria (CMS)	2,941,000	(359,970)	403,000
6. Council of Dutch Reformed Churches, S. Africa	2,142,000		1,665,000
7. Protestant (Reformed) Church, Indonesia	1,959,000	(987,000)	1,033,996
8. Nigeria Fellowship of Churches of Christ (S.U.M.)	1,746,000	(100,550)	25,000
9. Church of South India	1,556,000	(516,000)	895,000
10. Church of Christ, Manalita (Philippines)	1,500,000	(400,000)	
11. Anglican Church Uganda (CMS)	1,384,000	(306,000)	321,000
12. Anglican Church of South Africa	1,236,000	(327,000)	597,000
13. Presbyterian Church in Korea (Tonghap)	1,100,000	(280,000)	240,000
14. Council of Baptist Churches, N.E. India	1,065,000	(230,000)	
15. Baptist Convention, Brazil	1,050,000	(350,000)	125,000
16. Batak Christian Protestant Church, Indonesia	1,044,000	(465,000)	502,000
17. Pentecostal Churches of Indonesia	1,000,000	(750,000)	
18. Congregations Crista, Brazil	1,000,000	(600,000)	
19. Evangelical Pentecostals, Brazil for Christ	1,000,000	(250,000)	
20. South African Methodist Church	942,000	(374,000)	684,000
21. Methodist Church in South Asia (India)	901,000	(421,000)	450,000
22. Presbyterian Church of Korea, (Hapdong)	900,000		240,000
23. Madagascar Church of Jesus Christ	881,000	(250,000)	600,000
24. Burma Baptist Convention	798,000	(249,000)	439,000
25. United Ev. Lutheran Churches in India	790,000	(340,000)	483,000
26. Church of Central Africa, Malawi (Presbyterian)	766,000	(282,000)	386,000
27. Korean Methodist Church	700,000	(301,800)	129,000
28. Evangelical Lutheran Church, Brazil	629,000	(136,000)	740,617
29. Presbyterian Church of Brazil	623,000	(124,900)	123,000
30. Zion Christian Church, South Africa	600,000	(300,000)	
31. Tanzania Evangelical Lutheran Church	592,000	(274,000)	62,000

The largest denominations (World)

	Adherents	Adult
1. Evangelical Church in Germany	28,500,000	22,000,000
2. Church of England	27,660,000	9,600,000
3. Southern Baptist (USA)	14,000,000	11,600,000
4. United Methodist (USA)	14,000,000	10,300,000

- Statistics adapted from
World Christian Encyclo-
pedia, 1982

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The Fifteen Largest Churches in the Third World

1. China House Church Movement	35m
2. Assemblies of God, Brazil (Pentecostal)	22m
3. Anglican Church, Nigeria	17m
4. 3-Self Church, China	15m
5. Church of Christ, Congo/Zaire (Federation)	9.2m
6. Kimbanguist Church, Congo/Zaire	7.5m
7. Anglican Church, Uganda (CMS)	7.4m
8. Zion Christian Church, S. Africa (Pentec.)	7m
9. Kale Hewet (Word of Life) Church, Ethiopia	4.6m
10. Universal Reign of Life Ch., Brazil (Pent.)	4m
11. Congregation of Christ, Brazil (Pentecostal)	3m
12. Church of South India, Anglican	3m
13. Reformed Church Fed., S. Africa	2.8
14. God is Love Church, Brazil (Pentecostal)	2.7
15. Reformed Church, Indonesia	2.7

Of these fifteen largest, note that five are pentecostal, three are independent, three are Anglican, 2 are Presbyterian/Reformed, two are united churches. Using a different category 7 are "mainline", 8 are "evangelical". Geographically, 7 are in Africa, and four each in Asia and Latin America; but of the first 5, 2 are in Asia, 2 in Africa, 1 in Latin America.

But since my emphasis is on Asia, compare this list of the twenty largest church in ASIA:

The Twenty Largest Protestant Churches in ASIA

1. China House Church Movement	35m ¹
2. 3-Self Church, China	15m
3. Church of South India	3m
4. Reformed Churches of Indonesia	2.7m
5. Batak Church [Lutheran], Indonesia	2.5m
6. Pentecostal Church of Christ, Indonesia	2.5m
7. Philippine Independent Church (Aglipay)	2.4m
8. Presbyterian Church, Korea (Indep., Hapdong)	2.1m
9. Presbyterian church, Korea (Ecumenic., Tonghap)	2.05m
10. Jesus Assembly of God, Korea (Pentecostal)	2m
11. Independent Catholic Church, Philippines	2m
12. Burma Baptist Convention, Myanmar	1.7m

Missions, Protestant

(K.S. Latourette and Scott W. Sunquist)

This article gives: (1) a brief history of Protestant missions, and (2) a survey of their status in 2001.

1. History Protestants were slow in taking up missionary work among non-Christians. This was partly because they were engrossed in consolidating their position in Europe and also because some of their early leaders believed that the obligation to spread the faith did not apply to them. But the delay was chiefly attributable to the fact that Protestants were late in establishing commercial or colonial contacts with non-Christian peoples. When Protestantism was still in its infancy, and even before it had been born, Spanish and Portuguese Catholics had led in the explorations and conquests of the 15th and 16th centuries and under the impulse of Roman Catholic reform had initiated extensive mission in the Americas, Africa, Asia and the East Indies.

The English and the Dutch were the first Protestants to undertake commerce and colonization on a large scale outside of Europe. Wherever they made contact with non-Christian peoples some missionary effort followed, although tardily in some countries. Thus in Virginia and New England, especially the latter, missions to the Indians were inaugurated in the 17th century. Early in the 18th century the (Anglican) Society for the Propagation of the Gospel in Foreign Parts (est. 1701) sent missionaries to the indigenous tribes in the 13 colonies. Dutch missionaries went to the East Indies. In the 18th century, under the impulse of Count Zinzendorf, the Moravians had missions in the Danish and British West Indies, India, Ceylon, Russia, Central America, Greenland, Labrador, the Gold Coast, and South Africa, as well as among North American peoples. In the 18th century, beginning in 1706 under the auspices of the King of Denmark, German Pietists had missions in India and were aided by the (Anglican) Society for the Promoting Christian Knowledge (est. 1699). Thus, the first Protestant missionaries to Asia were Germans, Bartholomew Ziegenbalg and Henry Plutschau.

Missionary Societies. Protestant missions had their main beginning in the closing decade of the 18th and the opening decades of the 19th centuries. In 1792, at the insistence of William Carey, the Baptist Missionary Society was founded in England. The following year it sent Carey to India. There he and his colleagues translated the Bible into the languages of India and into Chinese, and founded a college at Serampore that became the chief center for the training of Indians for the Protestant ministry. Bible translation and educational work would be major concerns of all Protestant missionary work. In 1795 British evangelicals who did not conform to the Church of England organized the London Missionary Society. Four years later evangelicals within the Church of England inaugurated the Church Missionary Society. In 1804 evangelicals, both Nonconformists and Conformist Anglican, organized the British and Foreign Bible Society. In continental Europe Protestant societies emerged also. Among them were the Netherlands Missionary Society (1797) and the Basel Missionary Society (1822). In the U.S. the interdenominational (chiefly Congregational) American Board of

Commissioners for Foreign Missions was initiated in 1810, and in 1814 American Baptists founded a missionary society. In the next few years a number of societies were founded, most of them as organs of particular denominations. In 1816 members of several denominations united in the American Bible Society.

Protestant missions were given a major impulse from various revival movements in the English speaking world which culminated in 1886 with the formation of the Student Volunteer Movement for Foreign Missions (SVM). It had as its watchword: "the evangelization of the world in this generation." By this was meant not the conversion of the whole world, but the conveying of a knowledge of the gospel by each generation of Christians to their generation the world over. The SVM was nondenominational. It spread among students in many countries. One of its original members, John R. Mott (1865-1955), was long its chairman. Under its influence thousands of students offered themselves to their denominational societies and were sent to many different countries. Mott became an evangelist to students in scores of countries. In one of his widely read books, *Strategic Points in the World's Conquest* (1897), he outlined a program for winning all people to Christ. The book and the movement reflected the progressive, optimistic Protestant missionary spirit of the age.

Mott became the chief agent also in bringing Protestants together to fulfill the purpose of the evangelization of the world and was chairman of the World Missionary Conference (Edinburgh, 1910). Out of this gathering came, first, the Continuation Committee of the conference and then (1921) the International Missionary Council (IMC). Both had Mott as chairman. The purpose of the IMC was the coordination of Protestant missionary effort the world over. It had as members national and regional bodies. The members in Asia and Africa were called National Christian Councils, and increasingly enlisted the Protestants of these lands. In America and Europe the members were bodies that represented the Protestant missionary organization of their respective countries or regions. The IMC embraced the overwhelming majority of the Protestants of the world. Substantial minorities held aloof, chiefly and increasingly, on doctrinal grounds. By the 1960s the World Evangelical Fellowship (founded 1951) was growing rapidly and in 1974 the Lausanne Committee on World Evangelization was formed as alternative Protestant mission organizations.

In 1961 the IMC was integrated with the World Council of Churches (WCC) and became the Commission on World Mission and Evangelism of that body. The WCC (est. 1948) was to a large degree an outgrowth of the Protestant missionary movement. After 1961 the organization of Protestant missions becomes more diverse worldwide. There are three main reasons for the rapid growth and diversification of Protestant mission societies after 1961. First, many churches and individuals felt that the greater dialog with Roman Catholics and the WCC unit on "Dialog with People of other Living Faiths" were signs of compromise and a change in mission theology. The 1973 call for a moratorium on foreign missions, first by a John Gatu, General Secretary of the Presbyterian Church of East Africa, further divided what would be called the "ecumenical" missions from the "evangelical" or "independent" missions. Secondly, the sudden national movements of independence from 1945-1969 where 71 non-western nations became independent

encouraged the diversification of Protestant missions. Many of these new countries identified themselves with a non-Christian religion and restricted Christian missionaries. As a result new indigenous mission societies were founded and new Protestant missionary societies were founded with particular countries, regions or religions in view. On the average over 100 new mission societies have been founded each decade for the past 30 years in North America. More significantly for the diversification and multiplication of mission societies has been the explosion of non-western mission societies in countries like Korea, India, Taiwan and Brazil. Cooperation among societies has been more a matter of relationships and elective participation in umbrella organizations such as the World Evangelical Fellowship or World Pentecostal Fellowship, rather than official membership in an organization such as the WCC. Thirdly, the decline in denominationalism in the West and sudden drop in communications costs has encouraged the formation of mission societies by local churches or groups of churches often by-passing the national church bodies.

Developments. From the beginning of Protestant missionary endeavor there has been a primary interest in translation work and educational work to train future church leaders. Church planting was always related to the production of Bibles in the local language and literacy work. Another aspect was the fostering of efforts to influence wholesomely, from the standpoint of Christians, various aspects of the cultures in which missionaries lived. Protestant missions worked in association with Western enterprises that profoundly influenced non-western portions of the globe. The impact of the West brought about a mounting revolution in these areas. Protestant missionaries endeavored to prepare non-Western peoples for this and to make the resulting changes beneficial rather than harmful. To do so they introduced western medicine and surgery, training physicians and nurses in Western techniques, promoted public health, established schools that combined western and indigenous learning (e.g. "Anglo-Chinese Schools"), pioneered in improved methods of agriculture and forestry, fought famines and such evils as opium and slavery, sought to improve the status and education of women, fostered Christian standards of marriage and family life produced Christian literature, and strove to raise the level of rural life. This revolution in missionary work began before the middle of the 19th century.

In the 20th century, with the emergence of anti-colonialism in the non-western world, Protestant missions sought to deepen the foothold they had won among non-Europeans. In the East Asian Christian Conference, (est. 1954; Christian Conference of Asia), with the aid of missionaries, the Protestants of that part of the world undertook cooperatively to spread the faith among their neighbors.

More and more the direction of the "younger churches" that had sprung up out of Protestant missions was transferred to indigenous leadership. Thus in India after the 1950s all Methodist bishops were men from India, the only Lutheran bishopric was transferred (1962) from a Swede to an Indian, and an increasing proportion of Anglican bishops were Indians. Similar developments were seen in Protestant churches that did not have bishops, not only in India, but also in other non-western countries. In 1958 the Theological Education Fund of U.S.\$4 million was created and placed under the direction

of the IMC. It had as its purpose the training of an indigenous Protestant clergy in Africa, Asia and Latin America and the islands of the Pacific. In 1963 an all-Africa (Protestant) Christian Conference met under African leadership and created a continuing organization to embrace the continent. Following World War II the Batak Protestants (Sumatra) became completely independent of foreign control and received only that help from missionaries for which they specifically asked.

In order to erase some of the church divisions which had been exported from the West, and to form a more united Christian front, Protestant Christians formed unions of diverse denominational bodies. Thus, in 1934 the Church of Christ in Thailand was formed, in 1941 the Church of Christ in Japan (*Koyodan*) was constituted and the Church of South India was formed in 1947. The latter's constituent members were Anglicans, Presbyterians, Congregationalists and members of the Reformed Church. It had an episcopate which sought apostolic succession through the (Anglican) Church of India, Burma and Ceylon. Other unions soon formed in several countries.

The cooperation and unions among churches that occurred from the 1930s through the 1980s shifted to become cooperation and sharing in mission without the organic unions. With the rapid growth in non-Orthodox and non-Roman Catholic Christianity in the last decades of the 20th century (house churches in China, Africa Independent Churches in Africa, etc.) came the need for new models of cooperation in mission. The largest global cooperation among Protestants for prayer and strategy came in the 1990s as the "AD 2000 and Beyond Movement." This global and grassroots movement was supported mostly by non-western churches and had as its goal, "A church for every people and the gospel for every person by the year 2000." Conferences were held to aid in the sharing of resources and plan cooperative strategies in Singapore (1989), Seoul (1995) and Pretoria (1997). One of the many resources used has been the *Jesus Film*, shown to over 2 billion people and translated into over 700 languages by 2001.

Five major shifts in Protestant mission have taken place since World War II, the first occurring immediately after the War was over. Independence movements caused a redistribution of missionary personnel, and the spread of Communism in Eastern Europe and China reduced the mission activity further. The ascendancy of the United States as a world power paralleled its rapid growth in Protestant mission activity. The predominance of both personnel and financial support shifted from the British Isles and the Continent to the United States. The second major shift occurred in the late 1980s and early 1990s. With the democratic revolutions in Eastern Europe, the collapse of Communism in the Soviet republics and the new openness to the world in countries like Vietnam, Cambodia and China came new Protestant mission development in areas that had been "closed." Along with new work, both official and unofficial, came one of the most rapid developments of Protestant work since the "opening" of China in the 1840s. Thousands of missionaries from Europe, the U.S. and Korea moved to the former Soviet republics and hundreds of others found ways to work in China. The third major shift has been taking place since World War II and that is the change from ecumenical to evangelical and independent missions. In 1954 about half of the 19,000 long term missionaries from North America were from mainline churches. Today less than 5% of the long-term

missionaries from North America are from the ecumenical sending agencies. Fourth, whereas in 1910 western church bodies and mission agencies were discussing how to evangelize the world, today most of the church planting is being done by non-western missionaries. The fastest growing church in the world is in China and virtually all of the work is being done by Chinese. In Nepal, India and Myanmar and most nations of sub-Saharan Africa, the evangelistic and church planting work of mission are being done by nationals or missionaries from the region. Finally, the fastest growing missionary work in the world is now Pentecostal. Not only in Latin America, but also the missionary work in much of South and East Asia today is from Pentecostal groups both working regionally as well as from the West.

Status at the end of 2001 A look at the four major regions of Protestant missions at the beginning of the second millennium shows the extent of the changes that have transpired.

Asia. Although Christianity has been introduced to China in the seventh, 13th, 16th and 19th centuries, it has been the most recent reintroduction, from within, which has had the greatest impact. With the deportation of all missionaries between 1948 and 1952, the Protestant churches suffered from closures, arrests of leaders and relocation of many Christians to work on farms or in factories. Even though the Christian population was estimated to be 1.5 million in 1948, today estimates vary between 15 million (Roman Catholic and China Christian Council--CCC) and 90 million (inclusive of non-registered churches). Most of this is Protestant Church and, except for some groups who began smuggling Bibles in the early 1980s, has all been done by Chinese. The formation of the Three Self Patriotic Movement (1954) and the CCC (1980) created a "post-denominational" church recognized by the government. However the largest number of Protestants today still meet in unregistered churches. Mission to China is coordinated and directed from the Amity Foundation with offices in Nanjing and Hong Kong. Korean church growth increased dramatically in the South after the Korean War. Thousands of Christians from the North migrated to the South and after the War churches and missions were reestablished with the help of many American missions. Today about 40% of South Korea is Christian with the largest Christian church in the world (Yoido Full Gospel) and the largest Christian gatherings ever (15 million at Yoido) and many of the largest denominational churches and seminaries found in the world. These churches are very strong in their missionary leadership. E.g., in 1996, 60,000 Korean students committed themselves to be missionaries at a gathering at the Seoul Olympic stadium.

With the gradual opening for travel to Vietnam and Cambodia, some educational and church missionary work has begun in these two countries. Most of the Protestant missionary work to these countries is also done by Asians. The largest number of missionaries is from Korea and diaspora Chinese communities working out of Singapore, Malaysia, Taiwan and Indonesia. A number of refugees from Cambodia and Vietnam (as well as China) have returned to work with Christians in their home countries or have organized missions in the West to reach their home countries. Although after the Pacific War it looked like both Thailand and Japan would have rapidly growing Christian communities, this never happened. Both Countries, with a fairly large Protestant missionary presence, are still between 2 and 3.5% Christian. Nepal, until 1980, had less

than 10,000 Christians. Today, mostly from the work of Indians and other Asians, plus the long-term service work of the United Mission to Nepal, there are over 500,000 Christians (2.4%) in Nepal. These are nearly all Protestant. Missionary work in Indonesia is mostly educational and medical now, but Indonesians are very active in missionary work within their own nation. Protestant Christianity is one of the five recognized religions in Indonesia (also Roman Catholicism, Buddhism, Hinduism and Islam) and it continues to grow in the midst of the largest Muslim population in the world. In Malaysia large numbers of Chinese and Indians have become Christians. However, except for tribal groups in East Malaysia (North Borneo) the *bumiputra* (indigenous Malay) are still mostly Muslim. India has one of the largest numbers of cross-cultural missionary groups in the world (after the United States), although most of their missionaries work within the sub-continent. Close to 40,000 Protestant Indian missionaries work full-time, mostly in church planting, literacy, educational and medical work. Northeast India (Nagaland, Mizoram and Meghalaya) is predominantly a Christian area sending out missionaries throughout the sub-continent. In many areas of India large movements of Dalits (untouchables) are turning to Christianity. In the Philippines, the dominance of missionaries from North America is now being challenged by missionaries from Korea. The Philippines now send out more missionaries (some to unreached areas within the Philippines) than it receives.

Africa. The 20th century in Africa, especially since the independence of most of the African nations, has marked one of the greatest religious changes in the history of Christianity. In 1900 Africa was less than 10% Christian. By 2000 it was nearly 46% Christian. Some of the fastest growing churches are not technically speaking Protestant, since they don't trace their lineage to a Protestant denomination or split. Many of these African Initiated (or Independent) Churches have been started by local prophets—often resisting western domination—with a vision for planting churches in different regions in Africa. Two of the main streams of AICs are the Ethiopian stream (looking to Ethiopia for their Christian heritage) and the Zionist churches (which tend to be more Pentecostal in worship and mission). South Africa has had the largest number of AICs which, after the collapse of apartheid in 1991 continued to multiply and divide. Today there are nearly as many African missionaries serving cross-culturally as there are foreign (western and Asian) missionaries working in Africa. Political struggles in countries like Uganda, Republic of Congo, Ethiopia, and Nigeria, tribal conflicts in countries like Rwanda, Burundi, Sierra Leone and Liberia and religious conflict between Islam and Christianity have all affected the missionary work in Africa. The attempt to impose Islam on southern Sudan, for example has led to the longest running civil war of the century; over 3 million people displaced from their homes, over 2 million deaths and yet a church growth in the south from 5% in 1960 to over 70% in 2001. Northern Africa is still mostly all Muslim with only small Christian communities scattered across the Sahara.

Eastern Europe, West and Central Asia. With the independence of nations of the Middle East came a rise in Islamic consciousness. Countries like Lebanon and Syria have had a marked decline of Protestant Christians with mission work increasingly difficult to maintain. Islamic regimes in places like Iraq, Iran, Afghanistan and Pakistan have all but stopped ongoing Protestant missionary work except in small "tentmaking"

operations. Upon the collapse of the Soviet Republics in 1991 missionary work suddenly took off in countries like Russia, Albania, Yugoslavia and Romania, largely with Americans, Western Europeans and Koreans. The response has been mixed with large rallies and media events in countries like Albania and Romania having a great impact, but in areas like Eastern Germany and Poland there have not been large Protestant movements. In most of the central Asian republics there has been a large influx of Protestant missionaries since 1991, although the overall impact is minimal. In countries like Uzbekistan the rising tide of Islam has caused a great exodus of Christians from the country.

Latin America. A century ago nearly all of Latin America was Roman Catholic. The twentieth century has been marked by a decline in religious belief in general, but also a growth in Protestantism. Brazil is the largest country with over 170 million people, 22 million who are now Protestant. Brazil sends more missionaries out of the country today than they receive. As with most of Latin America, the fastest growing churches in Brazil are Pentecostal or Charismatic in theology and worship. In all of Latin America and the Caribbean Protestant and Independent churches are growing at a rate of about 4% per year, compared to the annual population growth rate of only 1.6%. Still, in most countries of Latin America, the Protestant population is only between 5 and 15% of the total population. As with much of Africa, the missionary work in these countries will be related to poverty, disease and political stability, since most of the poorest countries of the world are found in Africa and Latin America.

Bibliography: K.S. Latourette, *A History of the Expansion of Christianity*, 7 v. (New York, 1937-45); *Christianity in a Revolutionary Age*, 5 v. (New York, 1958-62); S.W. Sunquist, ed. *A Dictionary of Asian Christianity* (Grand Rapids, 2001); Barrett, Kurian and Johnson, *World Christian Encyclopedia* (Oxford, 2000).

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A HISTORY OF CHRISTIANITY IN ASIA, VOL. II (1500-1900)

Samuel Hugh Moffett

*Vol. 2. SUMMARY LECTURE
19th Century*

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INTRODUCTION

The great religions of the world were all born in Asia. Why is it that Christianity, which is larger and more universal than any one of them, spread more slowly in the land of its birth than on any other continent on earth?

Buddha was born in Asia, and most of the world's Buddhists live in Asia.

Confucius was born in Asia and most of the world's Confucianists live in Asia.

Hinduism was born in Asia, and most of the world's Hindus live in Asia.

Muhammad was born in Asia, and most of the world's Muslims live in Asia.

Abraham was born in Asia, and the only Jewish nation in the world is in Asia.

Jesus Christ was born in Asia. But statistically at least, Asia is the least Christian continent in the world.

A table rating the proportion of professing Christians in the population of each major continent in 1900 and 2000 A.D. would be, roughly:

	1900	2000	Change
North America	96.6%	84.5%	- 11.0%
Europe	94.5%	76.5%	- 18.0%
Latin America	92.5%	92.7%	+ 0.2%
Oceania	77.5%	82.6%	+ 5.1%
Africa	9.2%	45.6%	+ 36.4%
Asia	2.3%	8.5%	+ 6.2% ¹

Asia in 1900 and still today in 2000, if measured by the number of Christian adherents, has been at the bottom of the listing since the fall of Constantinople in the 15th century. Why?

A second question, often asked, is just as important. Why should Christianity be expected to have any more than 9% of Asia's population? Doesn't the continent already have enough great religions of its own? Are not its traditional majority religions best for Asia, and Christianity perhaps better for somewhere else?

¹ See David Barrett, World Christian Encyclopedia, 2nd ed. (Oxford Press, 2000), 13. The fractions are here adjusted to the nearest full percentage digit. Asia, adjusted to 9% Christian, is more accurately 8.5%. And the shifting boundaries of Russia confuse statistical comparisons of Asia and Europe in 1900 and 2000.

If the four hundred years of history in Asia which are the subject of this volume are any criterion for judgment, an answer to these questions will not be easy. Fifty or so years ago at Yale, the story floated around the divinity school quadrangle that the professor of homiletics one day met the professor of church history, Roland Bainton, coming out of chapel. He said, "Roley, how can you know so much about church history and still be a Christian?" I do not know how Bainton answered him, but in all honesty it must be admitted that in Asia the missionary story of those four hundred years is a tumbled mixture of guns, greed and amazing grace. It was the period of the greatest global, colonial occupation of conquered territory by Christian nations in history. It was the period of greatest church expansion in history. It was not all bad, and it was not all good.

But which word describes it better? This volume will not pretend to have found a definitive answer to that question. It will, however, attempt to describe the four centuries from 1500 to 1900 of the history of Christianity in Asia, both the good and the bad, in a way that may suggest an answer.

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A table rating the proportion of professing Christians in the population of each major continent in 1900 and 2000 A.D. would be, roughly:

	<u>1900</u>	<u>2000</u>	<u>Change</u>	
North America	96.6%	84.5%	- 11.0%	} w. - 15%
Europe	94.5%	76.5%	- 18.0%	
Latin America	92.5%	92.7%	+ 0.2%	
Oceania	77.5%	82.6%	+ 5.1%	+ 5%
Africa	9.2%	45.6%	+ 36.4%	+ 36%
Asia	2.3%	8.5%	+ 6.2%	+ 6%

Asia in 1900 and still today in 2000, if measured by the number of Christian adherents, has been at the bottom of the listing since the fall of Constantinople in the 15th century. Why?

A second question, often asked, is just as important. Why should Christianity be expected to have any more than 9% of Asia's population? Doesn't the continent already have enough great religions of its own? Are not its traditional majority religions best for Asia, and Christianity perhaps better for somewhere else?

¹ See David Barrett, World Christian Encyclopedia, 2nd ed. (Oxford Press, 2000), 13. The fractions are here adjusted to the nearest full percentage digit. Asia, adjusted to 9% Christian, is more accurately 8.5%. And the shifting boundaries of Russia confuse statistical comparisons of Asia and Europe in 1900 and 2000.

Summary: Vol II

If the four hundred years of history in Asia which are the subject of this volume are any criterion for judgment, an answer to these questions will not be easy. Fifty or so years ago at Yale, the story floated around the divinity school quadrangle that the professor of homiletics one day met the professor of church history, Roland Bainton, coming out of chapel. He said, "Roley, how can you know so much about church history and still be a Christian?" I do not know how Bainton answered him, but in all honesty it must be admitted that in Asia the missionary story of those four hundred years is a tumbled mixture of guns, greed and amazing grace. It was the period of the greatest global, colonial occupation of conquered territory by Christian nations in history. It was the period of greatest church expansion in history. It was not all bad, and it was not all good.

But which word describes it better? This volume will not pretend to have found a definitive answer to that question. It will, however, attempt to describe the four centuries from 1500 to 1900 of the history of Christianity in Asia, both the good and the bad, in a way that may suggest an answer.

EPILOGUE

Thinking Back.

The 19th century has been called "the great century" in the expansion of Christianity, but it did not begin that way.

It began with Roman Catholic missions still staggered by the suspension and expulsion of their famous missionary order, the Jesuits. It began with Dutch Protestants vigorously pursuing trade in their colonies but neglecting their missions. In India it began with British colonialists driving William Carey out of Calcutta into the interior where he was forced to take on superintendence of a failing indigo factory in order to support his family. In China it began with an empire, fearing British imperial expansion, forbidding permanent residence to Robert Morrison in 1807, and allowing Protestant missionaries little progress for the next forty years. There was no resident Protestant missionary at all in Japan until 1859. The first half of the 19th century in Asia was more of an attempt to recover from setbacks and shaky starts than of great missionary achievements.

The 19th century has also been called the great century of colonialism, the climax of three hundred years of intrusion into Asia by the strangers from the west. To return to the metaphor with which this volume began, they came by sea like three great tidal waves--first the Iberian, Spanish and Portuguese in the 1500s; then the Dutch in the 1600s; and finally in the 1700s and 1800s the British. Like three great walls of water they washed over the eastern islands and crashed on the coasts of Asia in lethal, devastating waves. There was death in those invading seas. But seawater carries salt, and when the water recedes, the salt remains--and salt brings savor to the food of life.

If the colonists were like the water, the missionaries were the salt. Jesus described them as "the salt of the earth". But the fact that they came together, colonizers and missionaries, made it difficult for Asians to believe that the western Christian missionaries who came in with the same waves were anything but the religious arm of imperial colonialism. And another hard fact must be factored into the metaphor, the fact that the salt left by a tidal wave kills the plants in the fields it covers, however much it may later add taste to the food on people's tables.

By the end of the 19th century, most of Asia had concluded that the two were indeed inseparable. But 19th century mission records give considerable reason to believe that empire was more of a prickly companion of mission, sometimes helpful, sometimes hostile, and not the inseparable ally of the missionary

1900.⁴ Measured in percentage of growth rate, world population grew 57%, and Christianity grew a remarkable 188%. A third of all the people in the world were Christians, with Catholics outnumbering Protestants in 1900 nearly two to 1.⁵

From a wider chronological perspective, beginning with Catholic expansion in the 16th and 17th centuries, never had any religion expanded so globally as Christianity between 1500 and the early 1900s. The nearest parallel would be Islam from the 7th to the 15th century. But unlike Christianity, Muslim expansion was never global until the 20th century, and then only marginally.

In Asia Christian growth was not so dramatic. In proportion to total world population, the number of Christians in Asia ranked next to the lowest in a comparison of the five major continents. The chart below shows how unevenly Christians were distributed in the world, and how much or how little that had changed in the 19th century:

	1800	1900
World pop.	980,000,000	1,619,000,000
World Christians	174,000,000 ⁶	558,000,000
Christians by continents		
AFRICA		9,000,000
ASIA		21,000,000
EUROPE (UN def.)		368,000,000
Latin America		60,000,000
North America		59,000,000

1900

⁴ David Barrett, in International Bulletin of Missionary Research, (Jan. 2000) 25.

⁵ The percentage of all Christians (adherents) was estimated as 34.4% (David Barrett, IBMR, Jan. 1999, p.25). The figures were: Catholics 266 million, total Protestants 141 million, and Orthodox 103 million.

⁶ Statistics vary greatly. See United Nations Population Division, "World Population Growth from Year 0 to 2050", (Online, 1999), pp.1-2. Figures from the Catholic Encyclopedia, 1912, "Statistics of Religion" (Online, 1999), citing Malte Brun, report the total population of the world in 1810 as 653 million: of which the number of Christians was 228 million (36%), Muslims 110 million, Hindus 60 million, Buddhists 130, and "other heathen" 100 million. Cf. William Carey, An Enquiry (1792), facsimile (London: Carey Kingsgate Press. 1961), 62. Carey estimated that 420 million of the world's 731 million people were pagan "in heathen darkness"; 174 million were Christians (100 million Catholic, 44 million Protestant, 30 million Greek and Armenian Orthodox); and 30 million Muslims. He estimated the population of Asia including Oceania at 377 million, and China at 60 million, India ("Industan") at 110 million, and "Great Tartary" (Central Asia?) at 40 million. (pp. 45-51).

LATIN AMERICA	60,000,000
NORTH AMERICA	59,600,000
OCEANIA	4,000,000 ⁷

While Asia's continental population was increasing 65%, from 980 million in 1800 to 1,619 million in 1900,⁸ the total Christian community in Asia, though it grew from perhaps about one million in 1800,⁹ to an estimated 22 million in 1900¹⁰, was but a microscopic segment of the religious mosaic of a continent which by then contained more than half (57%) of all the people in the world. The Christian segment itself was split. Of the estimated nearly 22 million Asian Christians in 1900:

12.6 million were Catholic $12\frac{1}{2}\%$
 2.4 million were Protestant $2\frac{1}{2}\%$
 1.8 million were "Greek/Russian Orthodox" 1%
 1.5 million were Armenian Orthodox, and Syrian Christian. $1\frac{1}{2}\%$

¹¹ But what were some 21 million Christians, compared with Asia's 830 million adherents of the continent's other major faiths:

Confucianists and "ancestor worshippers"	240,000,000
Hindus	210,000,000
Muslims	207,000,000
Buddhists	125,000,000
Taoists and Shintoists, shamanists (?)	49,000,000

⁷ David Barrett. in IBMR (Jan. 2001), 25.

⁸ United Nations, Population Division, "World Population Growth from Year 0 to 2050", (Online, 1999), p.3 of 4). Asia's population in 1500 was estimated as 500m; in 1750, 790m; in 1800 980m; in 1850 1.26b; in 1900, 1.65b; in 1910, 1.75b; in 1920, 1.86b; in 1930, 2.07b; in 1940b, 2.30; in 1950, 2.52b; 1960, 3.02.

⁹ R. Cameron, Concise Economic History of the World, (1993), cited by Univ. of Botswana History Dept., August, 2000, cited by Univ. of Botswana, Aug. 2000 (www.thuto.org/ubh/h202/wpop.htm).

¹⁰ David Barrett. World Christian Encyclopedia, 2000, 13 Cf estimates for religions in Asia about 1901 (in the Online 1999 "Statistics of Religion" figures from the Catholic Encyclopedia, 1912: 32.3m Christians (3.9%), 155.1m Muslims, 210 m. Hindus, 125m Buddhists, 240m "Confucianists and ancestor worshippers", and 49m Taoists and Shintoists. (pp. 8-9).

¹¹ The numbers here do not add up to 21 million, based on a different set of estimates. (H. A. Krose, "Statistics of Religion", 6-7. Krose includes Greek Orthodox in Europe. The term "Oriental Schismatics" used in his text as referring apparently to non-Roman Syrian Christians is not appropriate.

X

7

Taoists and Shintoists	49,000,000 ¹²
Christians	21,000,000

Add all the Christians together and in 1900 still they were little more than a scattering of sand along the beaches of Asia's then 900 million people. But they were not sand; they were "the salt of the earth", and on any plate or planet a little salt goes a long way.

11

Protestant Advance.

The second generalization is that the 19th century was a Protestant century, the golden century of Protestant missions. If this seems to conflict with the statistics above which show Catholics as outnumbering Protestants two to one in Asia in 1900, one explanation is that in rate of growth, as distinct from numerical growth, Protestants, who had the mathematical advantage of a lower starting point, reached the year 1900 increasing far faster than their Roman Catholic counterparts. Admittedly, this makes 19th century Christian missions sound like a not very cordial race between two wary competitors, but remember that the softening influence of the Second Vatican Council was sixty years in the future. Mission literature of the period still bristled with hurled epithets--"papists" as in William Carey's Inquiry, and even more angrily "heretics" as in Ch. Dallet's Controversial Catechism¹³.

Protestants were on the march to claim the world, exuberant and prematurely confident, at times arrogant. The associate editor of the popular Protestant journal, Missionary Review of the World wrote in 1895, "The Anglo-Saxon is the supreme colonizer, and civilizer, and Christianizer under the sun".¹⁴ Such self-conceit was not uncommon then. But to balance the record, when similar claims of ethnic superiority had surfaced seven years earlier at the 1888 London Centennial Missions Conference, protesters from both America and Britain had the saving grace to remind the boasters that the west was not without its own sins--an exorbitantly profitable opium market for example, and the slave

¹² H. A. Krose, "Statistics of Religions", 7.

¹³ Ch. Dallet, Controversial Catechism, 5th ed. (Bangalore: Spectator Press, 1894).

¹⁴ Delavan I. Leonard, A Hundred Years of Missions, (New York: Funk & Wagnells, 1895), 131f.

trade, and traffic in liquor and guns,¹⁵ not to mention the "unequal treaties" that gave westerners extra-territorial land rights in defeated or intimidated countries.

The 19th was the first century in which Protestants (with the brave exceptions of little Holland and the Danes and Moravians) ventured away from their comfortable home in the "Christian" west to meet the challenge of a world still largely unreached. For nearly 300 years since the Reformation, Protestant strength had been consumed by the struggle to survive in Europe after the break from the Roman Church. Now, breathing easier, they turned to their Bibles, and their Bibles turned them to the world, and in the next hundred years they almost overtook a three hundred year Catholic lead in the number of foreign missionaries worldwide.

The missionaries on the field were more apt to be openly critical of western imperialism than people in their Protestant home churches. Mission archives often reveal how mixed were their attitudes, sometimes patronizing and arrogant toward the cultures they were trying to reach, sometimes honestly angry at barbarities and injustices, and sometimes superficially optimistic, reporting missionary triumphs while glossing over missionary failures.¹⁶

Yet, all in all, weaknesses and mistakes admitted, and strengths not unduly magnified, it was a Protestant century. The numbers were with the Catholics, growth was with the Protestants. Statistics for 1880-1885, the five years preceding 1888, which was the reference point of the above statistics, show Protestants increasing three times as fast as Catholic adherents in east and south Asia. (9% a year for Protestants; compared to 3.5% for Catholics).¹⁷ And Protestants did not stop growing in 1900.

¹⁵ Thomas A. Askew, "The 1888 London Centenary Conference: Ecumenical Disappointment or American Missions Coming of Age?", (IBMR, v.18, no.3, July 1994), 114f. Much the same mixture of western pride and rebuke of western greed occurred at the New York Ecumenical Mission Conference in New York in 1900. (Ecumenical Missionary Conference, 1:402, 405, 457; and 2:2:79; and passim).

¹⁶ A helpful book of essays on the problems of academic research and fair reporting of the Protestant missionary movement is Missionary Encounters: Sources and Issues, ed. by Robert A. Bickers and Rosemary Seton, (Richmond, England: Curzon Press, 1996).

¹⁷ Handbook of Foreign Missions, 1888, 334.

These beginnings of rapid Protestant growth made the last decades of the century a time of overflowing enthusiasm for foreign missions. A respected church historian, William Schaff, at the same 1888 London Conference reflected the prevailing mood in this confident analysis of mission history:

"There are three epochs of missions in History--the apostolic, the medieval, and the modern. The result of the first was the conversion of the Roman Empire; the result of the second was a Christian Europe; and the result of the third will be the conversion of the whole world".¹⁸

Enthusiasm breeds its own heroes and heroines, and the churches in the west found in news from the mission fields its models of Christian courage and self-sacrifice. The most popular examples in Asia were Carey and Henry Martyn in India, Robert Morrison and Hudson Taylor in China, and Adoniram Judson in Burma. Lesser known to the American and British public were the Catholics, hundreds of them: the martyrs of Korea and of the Boxer Rebellion in China, and heroes who were not martyred, like Alexander of Rhodes in what is now Vietnam.

It was typical that for most of the century fewer missionary heroines than heroes emerged in the popular press, but some of the most prominent became household words: "Ann of Ava" (Mrs. Judson Taylor) in Burma, "Dr. Ida" (Ida Scudder) of India, and later, Lottie Moon of China.

Protestants may have overly glamorized their heroes and heroines. But the proof that their strengths far outweighed the faults is in the legacy they left to history: a Protestant Christian community spread for the first time around the world.

This points to a third generalization: it was a century of evangelism. This was true of both Protestants and Catholics, but Protestant preaching was more urgent, more personal. Catholics laid more stress on planting the church¹⁹; for Protestants the immediate task was to make disciples, to convert the unbelieving to a personal faith in Jesus Christ. True to their roots in the Great Awakenings, and the Wesleyan revivals, they were mindful that church membership is not salvation.

The ruling theology of missions in 19th century Protestantism, was a message revived and refired by Dwight L. Moody in the late 1800s. Its authority came from the Bible. Its focus

¹⁸ Quoted by Thomas Askew, "The 1888 Centenary Mission Conference", 114.

¹⁹ See, for example, Ernest Brandewie, In the Light of the Word..., (Maryknoll, NY: Orbis Books, 2000), 153f.

was unambiguous: Jesus is the only Saviour. Critics describe it as "narrowly soteriological", but its effects were more global than the narrowly western theologies of the critics.²⁰ Its method was outlined in three stages: proclaim, convert, and then organize a church.²¹

Young volunteers learned it in college. President Timothy Dwight told them at Yale in 1813 that if they had the will and the faith, it was reasonable to believe that with God's help the whole world could be brought to the Saviour, perhaps "not far from the year 2000".²² Charles Hodge at Princeton in 1856 told them "there are now 800,000,000 or 900,000,000 human beings living on the earth... If they do not believe, they cannot be saved."²³ In 1900 the president of Columbia University, Seth Low, told organizers of the Ecumenical Missionary Conference in New York: "What can Christians do better, in such a time as this, than to bear their unshaken testimony to their belief that there is no other Name under heaven, whereby men must be saved, but the Name of Jesus Christ?"²⁴

The response to this challenge was sudden and overwhelming. On college campuses all over America, in the space of only a year or two in the late 1880's and early 1890s, 3,000

²⁰ David Bosch, Transforming Mission, (Maryknoll, NY: Orbis Books, 1991) 281. He uses the phrase in a non-pejorative way to differentiate it from the broader range of interests in the evangelical philosophy of Jonathan Edwards.

²¹ For source material on the early emphasis on proclamation and conversion, see D. Philip Corr, "The Field is the World", pre-publication mss., doctoral diss., Fuller Theological Seminary, 1993), pp.43-50; 260ff, 287ff, 290ff, 307f. Corr's focus is on the American Board of Commissioners for Foreign Missions.

²² Timothy Dwight, Sermon: Delivered in Boston, Sept. 10, 1813, before the American Board of Foreign Missions, 2nd ed. (Boston: Samuel T. Armstrong, 1813), 27f.

²³ Charles Hodge, Conference Papers: Or Analysis of Discourses Doctrinal and Practical Delivered...to the students of the Theological Seminary, Princeton, N.J., (New York: Charles Scribner, 1879), 326-329.

²⁴ Ecumenical Missionary Conference of New York, 1900, Report..., (New York/London: American Tract Society/Religious Tract Society, 1900), 1:14. President James B. Angell of the University of Michigan added his presence and support to the conference. (1:47, 180, 320, 341; 11:370).

volunteers, including 500 women, had signed pledges of missionary intent.²⁵ By the hundreds, then by thousands they went- "marching as to war", but to a gentle war. Their only armor was the gospel, the good news that Jesus Christ is "the Saviour of the world".

Some have described it as "fundamentalism" which is partly true, for it emphasized basic fundamentals of the faith--the uniqueness of Christ, the canon of Scripture, the central role of God's grace, the reality of sin, salvation by faith, and the mandate to make disciples. But as popularly misused the word makes the mistake of applying a much abused 20th century term to a 19th century situation. The "fundamentalist" controversy takes its name from later pamphlets and controversy in America shortly before the outbreak of World War I.²⁶ What the earlier missionary pioneers were preaching was 19th century mainline Protestantism.

The message was so clear and simple that more sophisticated observers often missed its inner complexities and practical flexibility. They were therefore unduly surprised when the simple gospel was received with joy. Alexander Duff, though he is remembered more as an advocate of advanced education in India than as an evangelist, kept the priorities straight: education, of course, "but the church that is no longer evangelistic will soon cease to be evangelical", he said.²⁷

As the century progressed, America entered the international arena both in Christian mission and in nationally expanding political relationships. Its fresh enthusiasm for foreign missions and a growing sense of national identity added a sharper edge to questions of mission priorities and motive. Britons and Germans led the way in Protestant missionary outreach in the first half of the century, but as early as 1810 American involvement, both political and missionary, began to spread. As in Catholicism earlier, western political expansion and Christian mission moved in tandem, and America though less obviously, was no exception.

²⁵ See J. Christy Wilson, ed., Student Mission Power: Report of the First International Convention of the Student Volunteer Movement for Foreign Missions, 1891, (Pasadena, CA: William Carey Library, 1979; Michael Parker, History of the Student Volunteer Movement, 1806-1926 ; and Thomas Askew, "The 1888 London Centenary Missions Conference", 116.

²⁶ See the series named The Fundamentals, (Chicago), 1910ff.

²⁷ Ecumenical Missionary Conference, New York, 1900, 2:329. Duff was quoted at the Conference by A. T. Pierson, editor of The Missionary Review.

In 1811 America sent out its first missionaries. In 1812 it challenged the British Empire. In 1900 it defeated the Spanish Empire. And from the beginning this small, new country in North America regarded itself publicly if not constitutionally, as a Christian nation. In the process of thus forming a national identity, complex tensions grew between American traditional nationalism and Christian missionary internationalism. George Washington had warned, "Beware of foreign entanglements", but Jesus Christ had said, "Go ye into all the world." On the missionary side, America sent Adoniram and Ann Judson to Burma, Abeel and Bridgeman to Malacca, Peter Parker to China, Justin Perkins to the Nestorians in Persia, and James Ballagh to Japan.²⁸

After the War of 1812 internationalism gathered momentum in American society, but the tensions only grew more complex.²⁹ In mission, the challenge was how to choose between two goals facing a Christian America: "Is the aim of the missionary to Christianize or to civilize?". In the 19th century, Hutchison suggests, Protestant America chose the first answer: to Christianize. One of the contributing reasons for the choice, he goes on to imply, have been the example of two recent American Christian missions. One of them failed--the missionary effort to bring native American Indian culture into the American mainstream. This weakened Christian confidence in "civilizing" as an effective model for mission. The other example was the startling contrast presented by the initial evangelistic success of the American Protestant mission to Hawaii in the 1820s which seemed to be God's seal of approval on direct proclamation of the gospel.³⁰

²⁸ Incomplete Protestant statistics in 1888 show the trend of increasing American participation. The American societies were younger and were growing faster. They had the larger number of Asian Protestant communicant church members (98,000), closely followed by the British, and with a lesser number the Germans (24,000). The numbers for adherents, as distinct from communicants, is: British societies (268,000), American (225,000) and European (80,000). The larger British number here is perhaps attributable to the prestige of British rule. But hasty conclusions should be avoided for the quoted statistics are neither totalled, nor coordinated. (Handbook of Foreign Missions, London: 1888, 12 and passim.)

²⁹ William R. Hutchison, Errand to the World: American Protestant Thought and Foreign Missions (Chicago: University of Chicago Press, 1987).

³⁰ William R. Hutchison, Errand to the World: American Protestant Thought and Foreign Missions, (Chicago: University of Chicago, 1987),

A somewhat similar but not so apt parallel might be found in Asia. It would be to compare Catholic missions in India with Protestant missions in the South Pacific. This is unfair to Catholic missions. It builds on the unfavorable, but partly true perception, that a perceived Catholic decline in India in the early 19th century was due to the blighting shadow of Portuguese colonialism,³¹ and in contrast, that the remarkable Protestant growth in the South Pacific islands under new and independent British and American mission societies vindicated a "Jesus only" mission of evangelism unencumbered and undiluted by the trumpets and guns of imperialism.

More important, though, than comparison of isolated examples, the records of the Protestant missionaries themselves point to a more deeply-rooted factor in the shaping of mission motives. To most missionaries, the choice of a goal was not to be dictated by the success or failure of a mission. The determining factor was not temporary results, but the over-riding authority of Jesus Christ as given clearly through the Scriptures. This, they believed, was not a mandate to civilize, but a commission to proclaim, to make disciples, to evangelize. All else was secondary. If through lives transformed by conversion, the world was changed for the better, that was a consummation not only devoutly to be wished, but to be actively worked for, always mindful, however, that the future was not in human hands but in God's.³² Francis Wayland, for almost twenty years president of Brown University, wrote in the 1850s:

"The Son of God has left us with no directions for civilizing the heathen, and then Christianizing them. We are not commanded to teach schools in order to undermine paganism, and then, on its ruins, to build up Christianity".³³

19th century missionaries did build schools, and heal the sick, and rescue slaves, and champion women's rights, but that is not why they went to the ends of the earth. They went, as they so often said, "to tell the world about the Lord Jesus Christ."

After the Civil War, another infusion of American personnel poured out across the seas. In the 1880s the infusion became a flood. The Moody revivals, the Student Volunteer Movement, and German Pietism poured streams of young missionaries to the coasts of Asia, and on into the unreached interior. In

³¹ See above, chap. 8.

³² Cf. Rufus Anderson,

³³ Francis Wayland, The Apostolic Ministry, (Rochester: Sage & Brother, 1853), 19, cited by Hutchison, Errand to the World, 84.

American foreign missions became a student movement.³⁴

A fourth generalization would be to venture the proposition that the 19th century was a century of women in mission. Pierce Beaver rightly catches the sense of movement toward such a goal in the subtitle of one of his books on the role of women in mission: "The First Feminist Movement in North America". But it was a century of progress toward equality for women, not a century of equality achieved. And it was more apparent in Protestant missions than in Catholic societies.

It was in the 1800s that Protestant women in America took their first steps toward that goal. Missionary wives (and unordained men) were still not classified as "missionaries" in many early statistics, and until the 1860s single women were rare in Protestant missions.³⁵ Their lives as missionary women were harder, their sacrifice was greater, and they died faster. Beaver sadly made note of the grave of an early China pioneer in Ningpo, surrounded by the graves of his seven wives, some widowed, some single women missionaries, whom he had married one by one, as one after another died so far from home.³⁶ In India William Carey's wife broke under the strain and lost her mind. Mrs. Harriet Newell, one of the first two American women foreign missionaries, was the first American foreign missionary, male or female, to die overseas.

By 1820 the Church Missionary Society, the "low-church" alternative to the Anglican Society for the Propagation of the Gospel, first began to use the term "assistant missionary" for women. In 1822 in America a double wall was breached, the wall against single women, and the wall against black women. The American Board of Commissioners for Foreign Missions sent a single woman, who was also an African American born in slavery, Betsey Stockton, a Presbyterian of Princeton, N.J., as a missionary to

³⁴ See J. Christy Wilson, ed., Student Mission Power: Report of the First International Convention of the Student Volunteer Movement for Foreign Missions, 1891, Pasadena, CA: Wm. Carey Press, 1979.

³⁵ Pierce Beaver dates Oct. 9, 1800, as marking the first step toward equality for American women in mission, the day that Mary Webb organized the interdenominational Boston Female Society of Missionary Purposes. (American Protestant Women in World Mission, (1980), an updated and revised second edition of his (All Loves Excelling) (1968). For a discussion of the relation between women in mission and feminism, see Ruth Tucker, Guardians of the Great Commission, (Grand Rapids, MI: Zondervan, 1988), 37-40.

³⁶ Beaver, American Protestant Women in World Mission, 54ff.

Hawaii. It hesitated to call her officially "a missionary", but emphatically noted that she was not a servant. She founded one of the first schools for the children of commoners in the islands.³⁷

Ten years later, in 1834/5, a man finally stepped up to battle publicly for the cause of single women in mission. The Rev. David Abeel, of the [Dutch] Reformed Church in America was on health leave from Malacca where he had been a missionary to the Chinese. He became aware of the prejudice of his mission board, the American Board of Commissioners for Foreign Missions (ABCFM), against the formation of "female agencies", as he called women's boards for mission, and raised a strong protest. His pamphlet, "Appeal to Christian Ladies in Behalf of Christian Education in China and Adjacent Countries" was one of the first significant public statements to call for a clearly defined role for women in mission.³⁸ The independent voluntary societies were even more receptive of women. From its beginnings in the 1860s the independent China Inland Mission granted equal status to its women missionaries.

But for the most part the goal was not achieved in the "great century". Among both Protestants and Catholics, not until they proved so indispensable and so numerous that women could no longer be treated as extras, did the inequality of recognition begin to lessen. A rollicking bit of doggerel, date and source unknown, exaggerated the injustice but was wickedly true enough to draw blood:

"In the field of Christian missions,
In this bivouac of life,
You will find the Christian soldier
Represented by his wife."

Nevertheless, already by 1900 women were a Protestant missionary majority world-wide. In the 249 Protestant mission societies reporting to the Ecumenical Missions Conference in New York, women missionaries outnumbered men 6,772 to 6,259, out of a

³⁷ Eileen F. Moffett,

³⁸ "Female Agency Among the Heathen...", (London: Edward Suter, 1850), 261-265, as cited in Beaver, American Protestant Women in World Mission, 89-91. A quotation from Rufus Anderson, the outstanding secretary of the ABCFM, reflects the Board's attitude toward formation of women's boards of mission. "In a word, woman was made for man...", though it is unfair to judge him by this short quote taken out of context. See To Advance the Gospel: Selections from the Writings of Rufus Anderson, ed. by R. Pierce Beaver, (Grand Rapids, MI: William B. Eerdmans), 211, and cf. 15, 28-29, 199.

total of 13,609.³⁹ Irene H. Barnes paid tribute to them in 1896, "By the turn of the century the woman medical missionary was widely acclaimed as an icon of the mission movement, her office was seen to represent 'the noblest, and perhaps the divinest, calling for Christian womanhood'".⁴⁰

They had earned their place in mission history, however, not by weight of numbers. They earned it the hard way. The Annie Taylor story should be better known. Annie Taylor of Tibet was born of "wealthy but worldly" parents who tried to dissuade her from going off to China with the China Inland Mission. She studied midwifery and dentistry to prepare for the mission field. In China, against all advice Annie Taylor twice entered forbidden Tibet alone. She dressed in native clothes, and lived for a while in a Tibetan monastery. Later she spent five months in a Tibetan village, but was forced to leave. She reached what she thought would be safety in the border kingdom of Sikkim, between Nepal and Bhutan, but was arrested, robbed and left with no means of support. Twice she survived attempts to poison her. Turned loose, she stumbled toward India, 20 or 30 miles a day with no fire at night and often without food. When at last she struggled across the border she had nothing to show for her long ordeal except for one thing. She brought out with her the one Tibetan convert she had made, a young man escaping from an angry village chief whose bleeding feet she had treated on the way. And that made it all worthwhile.⁴¹

Women like this proved their worth to skeptical men and stubborn board executives at home. Long before they were given the vote in their missions or societies, their male colleagues had discovered the disconcerting fact that mission was only half effective without the help of women who could do what men could never do in Asian cultures. They could work directly, woman to woman, in situations where cultural barriers kept male missionary doctors away from treating women, and native husbands kept the foreign evangelists away from their wives and daughters. "Woman's Work for Woman", a journal founded in 1871 in an America which was wary about suffragettes, became the favorite missionary reading in

³⁹ Ecumenical Mission Conference, 2:424.

⁴⁰ Irene H. Barnes, Behind the Great Wall: The Story of the C.E.Z.M.S., Work and Workers in China...., (London, Marshall Brothers: Church of England Zenana Missionary Society, 1896), cited by Rosemary Fitzgerald, in Robert A. Bickers and Rosemary Seton, ed., Missionary Encounters: Sources and Issues, (Richmond, Surrey: Curzon press, 1996), 176.

⁴¹ A. T. Pierson, The Modern Mission Century, (New York: Baker & Taylor, 1901), 191-193.

many a home and congregation.

A fifth generalization which may be made about the 19th century in Protestant mission is this: its characteristic mission structure was the voluntary society.⁴² It evolved in part into church missionary societies, but it began as a movement of pietists and independents. This was soon challenged by a return to denominational dominance in organized mission societies, but the voluntary missionary ideal survived to see denominations wane in the next century and independent missions and specialized parachurch organizations were hailed by many as the wave of the future.

Not even William Carey, the "father of Protestant foreign missions" in 1792, could get all his fellow Baptists to become involved at the same time in any one thing, not even a mission society. The church support of the Particular Baptists soon dried up, and the "church society" became a "voluntary society", and Carey was forced into complete independence.⁴³

The earliest surviving Protestant voluntary mission organization was the renowned London Missionary Society (1795). It set the pattern for evangelical, ecumenical obedience to Christ as superseding dependence on denominational ecclesiastical control or government authority.⁴⁴ The independence was clear; the ecumenicity selective and vaguely negative. The founders declared as their "fundamental principle: we will not "send Presbyterianism, Independency, Episcopacy, or any other form of Church order (about which there may be difference of opinion among serious persons), but the Glorious Gospel of the blessed God, to the heathen..."⁴⁵

⁴² Ralph D. Winter and R. Pierce Beaver, The Warp and the Woof: Organizing for Mission, (Pasadena, CA: Wm. Carey Library, 1970). In the technical language of sophisticated sociology a "voluntary society" is called a "sodality"; a "church mission" is called a "modality". The sodality is formed within a larger community for a more focussed task than the total community may be ready to attempt. The modality is the larger community--a nation, or tribe, or a Christian denomination. For Catholics papal mission would be a modality (a "church" mission); a missionary order, like the Jesuits, would be a sodality, a voluntary society.

⁴³ See above, chapter 12.

⁴⁴ N. Goodall, History of the London Missionary Society, (Oxford: 1954). Its name since 1966 was the Congregational Council for World Mission, and it was changed to

⁴⁵ See Richard Lovett, History of the London Missionary Society, 2 vols., (London: Henry Frowde, Oxford University

This was beautifully cooperative, but lacked the fiber of creedal and ecclesiastical identity. The Society eventually drifted into a denominational connection, British Congregationalism.⁴⁶ In the 19th century, however, its roster of missionary heroes is probably as illustrious as any society in Protestant history: Morrison in China, Chalmers in New Guinea, Livingstone and Moffat in Africa, and many more.

The first American missionary society was also independent, an interdenominational union of Congregationalists, Presbyterians, Dutch Reformed and Baptists--the American Board of Commissioners for Foreign Missions (1810).⁴⁷ For years, even after the Baptists left to form their own denominational mission, the ABCFM was the flagship of American missions. Three of the most famous European mission societies were likewise independent: the Basel Mission (1815), founded by the German Christian Fellowship whose missionary seminary trained hundreds of overseas workers noted for their effective integration of evangelism and social service;⁴⁸ the Berlin Mission (1824), a Pietist branch of the Basel Mission which began to send missionaries itself in 1833;⁴⁹ and the Rhenish Missionary Society (1828) which included Lutherans, Calvinists and non-confessional Pietists.⁵⁰ Even the renowned Church Mission Society of the English church was criticized by Anglican traditionalists for organizing too independently. Only after it had operated for forty years of successful missionary outreach was it officially approved,⁵¹ and then perhaps only because

Press, 1899), 1:28f, 49-51.

⁴⁶ See C. Sylvester Horne, The Story of the L.M.S., 2nd ed., (London: London Missionary Society, 1895).

⁴⁷ W. E. Strong, The Story of the American Board, Boston: 1910; F. F. Goodall, You Shall Be My Witnesses, (Boston: 1959); R. Pierce Beaver, ed., To Advance the Gospel, 64-68.

⁴⁸ H. Wiltschi, Geschichte der Basler Mission, 4 vols., (Basel: 1965); Dank and

⁴⁹ J. Richter, Geshchichte der Berliner Missionsgesellschaft, (Berlin, 1924).

⁵⁰ A. Bonn, Hundert Jahre Rhein. Mission, (Barmen 1928).

⁵¹ On the difficult relationship between the Society for the Propagation of the Gospel (high church), and the Church Missionary Society (low church), see M. E. Gibbs, The Anglican Church in India, 1600-1970, (Delhi: Indian SPCK, 1972), 71-82f, 121-125.

it appealed to high church Anglicans as a parallel to plural missionary orders in Catholicism.

Roman Catholic missions

But after all these generalizations about Protestants and the Protestant century, an important counter point should be made: never count the Catholics out. Protestant missions were already forty years into their great century before the Catholics in 1832 began to recover from their discouraging 18th century missionary decline. One Catholic writer described what was left of Catholic missions in that disastrous period as "pitiful relics and ruins" in "a fallow field".⁵²

By contrast, Protestants were multiplying in every direction. Their Ecumenical Missionary Conference in New York, 1900, was not as ecumenical as its title claimed. It was thoroughly evangelical and Protestant and missionary, and delegates spoke proudly of its spirit of Christian unity. But there were no Catholics, no Orthodox, and no leaders of the new indigenous churches forming across the seas among the delegates.

For a broader view of world missions, that "ecumenical conference" might at least have appended a brief survey of Catholic missions, as did the Handbook of Foreign Missions published in 1888 twelve years earlier for a world missionary conference in London which frankly recognized that the largest missionary body then in the world was still the Roman Catholic Church. Its comparison of Catholics and Protestants in Asia made that very clear:

	<u>India</u>	<u>Adjacent</u>	<u>China</u>	<u>Adjacent</u>
<u>RC</u> Adherents (1888)	1,282,000	674,000	482,000	77,000
Foreign miss'ries	996	342	472	416 ⁵³
<u>Prot.</u> adherents (1893)	710,000		150,000	

⁵² J. Schmidlin, Catholic Mission History, chapter 4, "Period of Decline, from the Second Half of the 17th to the Beginning of the 19th Century", tr. and ed. by M. Braun, (Techny, IL: Mission Press, 1933), p. 555, quoting Robt. Streit, Die Missionsliteratur des 19 Jahrhunderts (1917).

⁵³ A Handbook of Foreign Missions 1888, 327-338, 341. The date for the statistics is 1886/7. "adjacent to India" includes Burma, Siam to Indochina and Malaysia; "around China" includes Korea, Japan, Manchuria, Mongolia and Tibet. Not included in Asia are the Philippines, Indonesia, Central Asia and the Middle East.

Foreign ordained miss. 998 1,296 ⁵⁴

Comparing world-wide Catholic mission statistics for 1800 and 1900 gives yet more proof of a remarkable Catholic recovery. In 1800, according to Louvet, one could count scarcely 300 missionaries (Franciscan, Dominicans, Lazarists and Paris Mission Society) overseas. In 1900, in the male missionary orders alone there were 12,000 ordained priests and 500 lay Brothers, to which he adds an additional 10,000 "indigenous Sisters". His overall total was 60,000 missionaries, apparently including European Sisters. In one century, the 19th, he estimated that the total number of new Catholic Christians in the mission fields (including England, Scotland, Holland--and the United States!) had climbed from 5 million in 1800 to 25 million at the end of the century. There had been nothing like it since the time of the apostles, he exclaimed.⁵⁵

In Asia as a continent, however, there was little ground in 1900 for Christian triumphalism, whether Catholic or Protestant. Asia was the largest continent in the world, containing about two-thirds of all the earth's land space. It had the largest total population, 980 million, between a third and a half of all the people in the world, 1620 million. It was the home of all five of the world's major religions. But Christianity was by far the smallest.

World-wide in 1900 there were 1,061,000,000 adherents of non-Christian religions (Muslim, Hindu, Buddhist, tribal, etc.), almost all in the third world; and 558,000,000 Christians, almost all in the west.⁵⁶ The earth's population was about

⁵⁴ Delevan I. Leonard, A Hundred Years of Missions, (NY: Funk & Wagnalls 1895), 131f.

⁵⁵ L. E. Louvet, Les Missions Catholiques au XIXme Siècle, 412ff.

⁵⁶ David Barrett, in IBMR (Jan. 2000), 25. In 1900.

Christians	558,056,000
Hindus	203,033,000
Muslims	200,102,000
Buddhists	127,159,000
Tribal	106,340,000
Jews	12,269,000

Barrett's statistics on the affiliation of the Christians in 1900 is: 266,000,000 Roman Catholic; 115,000,000 Orthodox; and 143,000,000 total Protestant (including Anglicans, non-white indigenous and marginal).

Compare Leonard's somewhat shaky statistics in 1895: 800,000,000 pagans, 200,000,000 Muslims, which however are not

1,600,000,000.⁵⁷

A Look Ahead: the 19th Century as Preparation for the Future

As for the future, in 1900 there was a wave of optimism sweeping through the Christian churches. Given the remarkable recovery of Catholic missions, and expanding Protestant growth and vigor, would not the 20th century turn out to be even greater than the "great century"? Or as has happened so often in the two thousand year story, would advance in mission be followed by another recession?

Perhaps a final optimistic generalization about the 19th century will be the key to open the door to hope for the future. It may be stated thus: the 19th century was the beginning of the rise of Asian churches for Asia's millions. That statement, however, can be made only in hindsight and in the light of what was happening as one century ended and a new century unfolded.

It was in the 19th century that missionaries came to grips with the consequences of the fact that there could be no indigenous churches without indigenous leadership, and if that be true, then inevitably there must follow a shift in the role of the foreign missionary.

Conferences of missionaries in India and China in the mid-1800s, in Japan after 1860, and in Korea after 1890--again and again repeated the call to evangelize, educate the laity, and find and train leaders from among them. By the time of the Ecumenical Missionary Conference in New York there was general agreement that, as one delegate phrased it, "the native agent is the center of all permanent work in mission".⁵⁸ Agreement on the goal, however, did not translate into agreement on how to reach it.

far from the Barrett overall estimate of 1,000,000,000 non-Christians in the world in 1999. Leonard estimated 225,000,000 Roman Catholic and Orthodox, and an unspecified number of Protestants, nominal and communicant; (A Hundred Years of Mission, 418.

⁵⁷ Ibid. Cf. United Nations, World Population Prospects, 1998 revision, (New York, by internet) which estimates 1,650,000 population in 1900, 947 million of whom were in Asia.

⁵⁸ H. M. M. Hackett, former Anglican Church Missionary Society in India, in Ecumenical Missionary Conference, New York, 1900, 2:251; and see chapters 23-25 on indigenization of missionary work, 2:251-324.

The missionary representatives from Asia at the conference differed markedly, for instance, over the viability of the "three-self" missionary principle (self-support, self-government and self-propagation) which was advocated in England by two leading mission statesmen of the century: the Anglican Henry Venn, Secretary of the Church Missionary Society (CMS), and in America by the Secretary of the American Board (ABCFM). The central premise of the principle called for training national leaders and reducing dependence on foreign funds. In Asia variations of the policy had proved effective at Harpoot, Syria, in the 1860s,⁵⁹ and in Burma with the Baptists,⁶⁰ and in an adapted form called the Nevius Method, it had been most faithfully and successfully demonstrated by the recently arrived Presbyterian missions in Korea in the 1890s.

Two representatives from Korea, the Rev. H. G. Underwood and Dr. C. C. Vinton, a medical missionary, strenuously urged the policy of disciplined, measured self-support in every department of missionary work, evangelistic, educational and medical, as the key to the development of indigenous leadership. Statistics from Korea supported their case. The medical doctor, C.C. Vinton, told the assembly, that six years after the policy had been adopted, "Where four years ago [1896] less than 800 baptized Christians were reported, in the present year the number reaches nearly 5,000".⁶¹ Underwood cited the case of Suh Kyung-Jo, one of the earliest Korean converts, who later became one of the first seven to be ordained a minister. When a missionary guest offered him payment for teaching him Korean at home, Suh replied, "Well, you pay me just for what it costs for your board..., but I cannot take your money for preaching. If I take your money and go out and preach they will all laugh at me; I will lose my influence and the work will stop".⁶²

The conference was impressed, but not swept off its feet. Critics reminded the Korea enthusiasts other factors could explain growth in Korea. God's providence, not just the Nevius Method, surely had a hand in any growth; and Japan's recent defeat of China with methods learned from western Christian nations might have explain Korean willingness to listen so seriously to western

⁵⁹ Ecumenical Missionary Conference, 2:292ff.

⁶⁰ Ecumenical Missionary Conference, 2:297f.

⁶¹ Ecumenical Missionary Conference, 1:534ff.

⁶² Ecumenical Missionary Conference, 2:306f.

missionaries.ethod.⁶³ Two important American mission board secretaries, Presbyterian and Methodist, took a mediating role in the argument. They supported the policy but suggested that the key was the difference between "beginning right" and "beginning wrong", namely that "self-support" was remarkably effective if begun early, but if introduced too late was usually doomed. Dr. F. F. Ellinwood expressed the wise opinion that if a policy of dependence continues too long, it takes "a century to uproot the evils of a system of coddling".⁶⁴

Enthusiasm was on the side of the "three-self" policy, and supporting statistics from the 1888 London Centenary Conference on Protestant Mission spoke well for the future of Protestant missions. If true as reported that of the 36,000 Protestant missionaries in the world in 1888, 30,000 were native evangelists, then 6,000 were foreign missionaries.⁶⁵ Most of the indigenous workers were undoubtedly still on foreign support. But on that critical point--the extent of the dependence--the statistics are not clear. What is clear is that few leaders in third-world churches were known by name outside their local national communities.

There were exceptions like Liang A-Fa, whose early tracts indirectly influenced the rise of the Taiping Rebellion, and Pandita Ramabai of India, and Joseph Niijima (Neesima) of Japan, the founder of Doshisha University; and Yun Tchi-Ho of Korea who was an early supporter of the Student Volunteer Movement in America. But the 19th century was still primarily the century of the western missionaries.

As the century drew to its close in 1900, the important all-Protestant missionary conference often mentioned above, New York, 1900,⁶⁶ brought up to 200,000 people to Carnegie Hall and city churches near it for the most ambitious celebration of worldwide mission in the history of the modern missionary movement to that date. It was "the largest sustained formal religious event

⁶³ Arthur H. Erwin of India, in Ecumenical Missionary Conference, 307f. Other influential critics included R. M. Mateer of China.

⁶⁴ Ecumenical Missionary Conference, New York 1900, 321-324.

⁶⁵ Thomas Askew, "The 1888 London Centenary Missionary Conference", in IBMR, 18:3 (July, 1994), 114.

⁶⁶ Ecumenical Missionary Conference, New York, 1900, Report..., 2 vols. (New York/London: American Tract Society/Religious Tract Society, 1900).

in the history of the Republic".⁶⁷ Former President Benjamin Harrison, President William McKinley, future president Theodore Roosevelt, then governor of New York, all three sat on the front row of the platform at the grand opening and addressed it.⁶⁸

Some of the statistics printed with the Conference Report help to explain the upbeat mood of the occasion. By 1900, in little more than 100 years of Protestant missions, the total number of "native Christians" in their mission fields had risen from almost none to 4,414,000. Communicant membership of the churches was 1,300,000. Protestant foreign missionaries had risen to a new high total of 15,460, and the number of ordained indigenous clergy to 4,053.⁶⁹

A survey in 1895 by the editor of the Missionary Review of the World gives a revealing glimpse of how the "great century of missions" appeared to an observant Protestant in 1895 as it neared its end. Looking back at the hundred years since William Carey, he described the world in Biblical terms as an advancing Christendom marching against unbelieving Heathendom, but on a mission to persuade, not to conquer. And, best of all, the advance was no longer monolithically western. He counted 11,450 western Protestant missionaries, now outnumbered by 47,200 ordained and unordained native Christian workers, missionaries in their own countries. Adding the two figures together, he described the rise of a force of more than 55,000 Protestant missionaries on the mission field a "stupendous achievement". In their mission churches he estimated were 1,000,000 communicant members, which together with some 2 to 3 million adherents formed, in his estimate, an overseas world community of three or four million.⁷⁰

⁶⁷ Thomas A Askew, "The Ecumenical Missionary Conference, New York, 1900: A Centennial Appraisal", (unpublished mss., 1999, 1.

⁶⁸ Former president Grover Cleveland, though not present, was an honorary member of the Conference.

⁶⁹ The statistics, prepared by James S. Dennis, were appended to the Report of the Conference. (Ecumenical Missionary Conference, 2: 424-431, with the most condensed summary on p. 427.

⁷⁰ Delavan I. Leonard, A Hundred Years of Missions, (New York: Funk & Wagnalls, 1895), 417. His statistics reported 11,450 Protestant missionaries, about 4,300 were ordained men, less than 1000 unordained men, 3,650 were wives and 2,575 were single women (his numbers do not quite add up). Of the 47,200 native workers, 4,200 were ordained, 43,000 were lay pastors, evangelists. teachers, etc. Cf. the more accurate figures of

asiastat.00

ASIA STATISTICS
(adapted from World Christian Encyclopedia, 2001)

	1900	2000
ASIA Population	956,196,000 (100%)	3,696,958,087 (100%)
Asia Christians	21,897,500 (2.3%)	312,849,400 (8.5%) ¹
[Roman Cath.	11,162,800 (1.2%)	110,480,000 (3.0%)
Protestant ²	4,531,500 (0.5%)	209,428,700 (21.8%)
Orthodox	6,864,200 (0.7%)	14,113,500 (0.4%)
Non-Christian Asia		
Muslim	156,139,600 (16.3%)	832,878,900 (22.5%)
Hindu	202,546,700 (21.2%)	805,119,900 (21.8%)
Non-rel.	47,000 (0%)	608,594,400 (16.5%)
China folk.	379,914,700 (39.7%)	383,407,700 (10.4%)
Buddhist	126,618,500 (13.2%)	354,354,700 (9.6%)
[Christian	21,897,500 (2.3%)	312,849,400 (8.5%)]
Anim/Shaman	50,564,000 (5.3%)	128,295,500 (3.5%) ³

	<u>1900</u>	<u>2000</u>
WORLD POPULATION	1,619,626,000 (100)	6,055,049,000
WORLD RELIGIONS		
Christians	558,132,000 (34.5%)	2,100,563,800 (33.0%)
Muslims	199,940,900 (12.3%)	1,188,242,800 (19.6%)
Hindus	203,003,440 (12.5%)	811,336,300 (13.4%)
Non-Relig.	3,023,600 (0.2%)	768,159,000 (12.7%)
China Folk Relig.	380,006,000 (23.5%)	384,806,700 (6.4%)
Buddhist	127,176,800 (7.8%)	359,981,800 (5.9%)
New Religionist	5,910,000 (0.0%)	102,356,000 (1.0%).
Animist/Shaman	117,558,400 (7.3%)	228,366,500 (3.4%)
Sikhs	2,962,000 (0.0%)	23,258,000 (0.0%)
Jews	12,292,000 (0.8%)	14,434,000 (0.2%)
Non-Christians	1,061,494,000 (65.5%)	4,055,485,000 (67.0%)

¹ This figure includes Marginals, and double-memberships.

² Protestant figures include Independents and Anglicans.

³ World Christian Encyclopedia, v.1, p. 13.

Continents by percentage of Christians:

	<u>1900</u>		<u>2000</u>	<u>Change +/-</u>
Latin America	92.5%	Latin America	92.7%	+ 0.2%
North America	96.6%	North America	84.5%	- 11.1%
Oceania	77.5%	Oceania	82.6%	+ 5.1%
Europe	94.5%	Europe	76.5%	- 18.0%
Africa	9.2%	Africa	45.6%	+ 36.4%
Asia	2.3%	Asia	8.5%	+ 6.2%

Asian Countries with largest Christian community:

1. China	89m (+/-)	11. Armenia	3m
2. Philippines	68m	12. Georgia	3m
3. India	62m	13. Kazakhstan	2.7m
4. Indonesia	27m	14. Syria	1.7m
5. Korea South	19m	15. Lebanon	1.6m
		16. Taiwan	1.4m
6. Vietnam	6.6m	17. Thailand	1.3m
7. Japan	4.5m	18. Malaysia	1.2m
8. Papua New Guinea	4.4m	19. Bangladesh	0.9m
9. Pakistan	3.8m	20. Saudi Arabia	0.8m
10. Burma (Myanmar)	3.7m	21. Iraq	0.7m
		22. Nepal	0.6m
		23. Singapore	0.4m

Asian Countries with highest percentage of Christians in pop.

1. Papua New Guinea	95.1%	8. Kazakhstan	16.7%
2. Timor, Eastern	92.1%	9. Indonesia	13.1%
3. Philippines	89.7%	10. Kuwait	12.7%
4. Armenia	84.0%	11. Singapore	12.3%
5. Lebanon	47.8%	12. 13 Russian/Arab sts	10% ⁴
6. Georgia	66.6%	13. Burma (Myanmar)	8.3%
7. Korea, South	40.8%	14. Vietnam	8.3
		15. Burma (Myanmar)	8.3

⁴ [Average] former Russian: [including Kazakhstan, Kuwait above], Kyrgistan (10.4%), Azerbaijan (4.6%), Turkmenistan, Tajikistan (2.3%), Uzbekistan (1.7%); and Arab: United Arab Emirate (11.1%), Qatar (10.4%), Bahrein (10.2%), Palestine (8.6%), Oman (4.9%), Yemen (0.1%). Figures include expatriates.

LARGEST PROTESTANT DENOMINATIONS IN THE THIRD WORLD, 2000 A.D.

	<u>adherents</u>	<u>%pop⁵</u>
*1. China House Church Movement	35,000,000 ⁶ (I)	7.1%
2. Assemblies of God, Brazil	22,000,000 (P)	91.4%
3. Anglican Church, Nigeria (CMS)	17,500,000 (A)	45.9%
*4. 3 Self Church, China	15,000,000 (U)	7.1%
5. Church of Christ, Zaire (Federation)	9,200,000 (U)	95.4%
6. Kimbanguist Church, Zaire	7,500,000 (I)	95.4%
7. Anglican Church, Uganda (CMS)	7,400,000 (A)	88.7%
8. Zion Christian Church, S. Africa	7,000,000 (P)	83.1%
9. Kale Hewet (Wd of Life), Ethiopia	4,600,000 (I)	57.7%
10. Universal Reign of Life Church, Brazil	4,000,000 (P)	91.4%
11. Congregation of Christ, Brazil	3,000,000 (P)	91.4%
*12. Church of South India	3,000,000 (A)	6.2%
13. Reformed Church Fed. Council, S. Africa	2,800,000 (R)	83.1%
14. God Is Love Church, Brazil	2,700,000 (A)	91.4%
*15. Reformed Church, Indonesia	2,700,000 (R)	13.1%
16. Evangelical Church of W. Africa, Nigeria	2,500,000 (I)	45.9%
*17. Batak Church, Lutheran, Indonesia	2,500,000 (L)	13.1%
18. Methodist Church, S. Africa	2,500,000 (M)	83.1%
19. Church of Jesus Christ, Madagascar	2,500,000 (U)	49.5%
20. Baptist Convention, Nigeria	2,500,000 (B)	45.9%
*21. Pentecostal Church of Christ, Indonesia	2,500,000 (P)	13.1%
22. Anglican Church, S. Africa	2,400,000 (A)	83.1%
*23. Philippine Independent Church (Aglipay)	2,400,000 (I)	89.7%
24. Anglican Church, Tanzania	2,300,000 (A)	50.4%
25. Lutheran Church, Tanzania	2,200,000 (L)	50.4%
*26. Presbyterian Church Korea (Hapdong)	2,100,000 (R)	40%
*27. Presbyterian Church Korea (Tonghap, WCC)	2,050,000 (R)	40%
*28. Jesus Assembly of God, Korea	2,000,000 (P)	40%
*29. Independent Catholic Church, Philippines	2,000,000 (I)	89.7%
30. Pentecostals of Brazil in Christ	2,000,000 (P)	91.4%
31. Evang. Mekane Yesus Church, Ethiopia	2,000,000 (L/R)	
*32. Burma (Myanmar) Baptist Convention	1,750,000 (B)	8.3%
*33. Manalista Church of Christ, Philippines	1,750,000 (I)	89.7%
*34. Baptist Churches of NE India	1,600,000 (B)	6.2%
35. Methodist Church, Nigeria	1,500,000 (M)	45.9%
*36. Evangelical Lutheran Churches, India	1,500,000 (L)	6.2%
37. Brazil Baptist Convention	1,400,000 (B)	91.4%
*38. Methodist Church, Korea	1,300,000 (M)	40%
*39. United Church of North India	1,300,000 (U)	6.2%

[Cf. German Evangelical, 29m; Ch. of Eng., 24.5m; S.Bapt.USA, 21.5m; Methodist USA 11m]. * marks Asian churches.

- Source: D. Barrett, World Christian Encyc. 2000 vol.1
(statwce.'01)

⁵ country's percentage of Christians in population.

⁶ Number adjusted to lower scale of suggested estimates.

Status of Global Mission, 2004, in Context of 20th and 21st Centuries

Year:	1900	1970	mid-2000	Trend % p.a.	mid-2004	2025
GLOBAL POPULATION						
1. Total population	1,619,625,000	3,690,924,000	6,056,715,000	1.25	6,364,317,000	7,936,740,000
2. Urban dwellers	232,695,000	1,353,051,000	2,882,917,000	1.94	3,113,253,000	4,660,918,000
3. Rural dwellers	1,386,930,000	2,337,873,000	3,173,798,000	0.60	3,251,064,000	3,275,822,000
4. Adult population (over age 15)	1,073,621,000	2,312,833,000	4,241,648,000	1.40	4,484,258,000	6,004,953,000
5. Literates	296,258,000	1,475,194,000	3,261,345,000	1.76	3,497,306,000	5,046,637,000
6. Nonliterates	777,363,000	837,639,000	980,303,000	0.17	986,952,000	958,316,000
WORLDWIDE EXPANSION OF CITIES						
7. Metropolises (over 100,000 population)	300	2,400	4,050	2.09	4,400	6,500
8. Megacities (over 1 million population)	20	161	402	1.70	430	650
9. Urban poor	100 million	650 million	1,400 million	3.07	1,580 million	3,000 million
10. Urban slum-dwellers	20 million	260 million	700 million	3.39	800 million	1,600 million
GLOBAL POPULATION BY RELIGION						
11. Total of all distinct organized religions	1,000	6,000	9,900	1.72	10,600	15,000
12. Christians (total all kinds) (=World C)	558,131,000	1,234,431,000	1,999,514,000	1.12	2,090,763,000	2,642,724,000
13. Muslims	199,914,000	547,979,000	1,185,920,000	1.76	1,271,884,000	1,836,567,000
14. Hindus	203,003,000	462,523,000	803,594,000	1.15	841,078,000	1,068,527,000
15. Nonreligious	3,024,000	532,344,000	762,132,000	0.41	774,800,000	844,842,000
16. Chinese universalists	380,006,000	231,865,000	390,735,000	0.63	400,600,000	456,625,000
17. Buddhists	127,077,000	232,561,000	363,964,000	0.86	376,574,000	450,303,000
18. Atheists	226,000	165,391,000	148,055,000	0.25	149,564,000	157,742,000
19. New-Religionists	5,951,000	78,323,000	104,066,000	0.68	106,937,000	123,360,000
20. Ethnoreligionists	117,558,000	162,917,000	237,023,000	0.61	242,882,000	276,103,000
21. Sikhs	2,962,000	10,618,000	23,258,000	1.21	24,402,000	31,398,000
22. Jews	12,292,000	15,097,000	14,564,000	0.67	14,956,000	17,195,000
23. Non-Christians (=Worlds A and B)	1,061,494,000	2,456,493,000	4,057,201,000	1.31	4,273,554,000	5,294,016,000
GLOBAL CHRISTIANITY						
24. Total Christians as % of world (=World C)	34.5	33.4	33.0	-0.12	32.9	33.3
25. Unaffiliated Christians	36,489,000	105,723,000	105,012,000	0.39	106,665,000	113,890,000
26. Affiliated Christians (church members)	521,642,000	1,128,708,000	1,894,502,000	1.16	1,984,098,000	2,528,834,000
27. Church attenders	469,303,000	885,777,000	1,359,420,000	1.04	1,416,842,000	1,760,568,000
28. Evangelicals	71,726,000	98,375,000	225,733,000	1.83	242,697,000	355,039,000
29. Great Commission Christians	77,931,000	277,153,000	650,199,000	1.20	682,026,000	876,525,000
30. Pentecostals/Charismatics/Neoecharismatics	981,000	167,220,000	532,917,000	1.73	570,806,000	818,637,000
31. Average Christian martyrs per year	34,400	377,000	160,000	1.08	167,000	210,000
MEMBERSHIP BY 6 ECCLESIASTICAL MEGABLOCKS						
32. Anglicans	30,571,000	47,401,000	76,629,000	1.65	81,805,000	115,299,000
33. Independents	7,931,000	97,011,000	385,569,000	1.85	414,913,000	609,813,000
34. Marginal Christians	928,000	11,100,000	29,485,000	1.90	31,786,000	47,161,000
35. Orthodox	115,844,000	139,646,000	213,423,000	0.37	216,574,000	233,898,000
36. Protestants	103,024,000	210,969,000	347,474,000	1.43	367,742,000	495,227,000
37. Roman Catholics	266,547,000	665,477,000	1,056,189,000	1.07	1,101,930,000	1,376,632,000
MEMBERSHIP BY 6 CONTINENTS, 21 U.N. REGIONS						
38. Africa (5 regions)	8,756,000	117,227,000	347,071,000	2.48	382,816,000	640,460,000
39. Asia (4 regions)	20,759,000	96,462,000	303,529,000	1.64	323,936,000	455,850,000
40. Europe (including Russia; 4 regions)	368,209,000	467,935,000	531,177,000	-0.18	527,423,000	508,147,000
41. Latin America (3 regions)	60,027,000	263,552,000	475,807,000	1.14	497,949,000	632,253,000
42. Northern America (1 region)	59,570,000	168,943,000	215,361,000	0.81	222,458,000	263,736,000
43. Oceania (4 regions)	4,322,000	14,589,000	20,800,000	1.19	21,811,000	27,979,000
CHRISTIAN ORGANIZATIONS						
44. Denominations	1,900	18,600	33,800	2.29	37,000	63,000
45. Congregations (worship centers)	400,000	1,450,000	3,448,000	1.52	3,663,000	5,035,000
46. Service agencies	1,500	14,100	23,000	2.11	25,000	40,000
47. Foreign-mission sending agencies	600	2,200	4,000	1.65	4,270	6,000
CONCILIARISM: ONGOING COUNCILS OF CHURCHES						
48. Confessional councils (CWCs, at world level)	40	150	282	2.00	310	460
49. International councils of churches	10	45	110	3.00	115	150
50. National councils of churches	19	450	840	1.90	890	950
51. Local councils of churches	70	2,600	9,000	4.20	9,700	13,800
CHRISTIAN WORKERS (clergy, laypersons)						
52. Nationals (citizens; all denominations)	1,050,000	2,350,000	5,104,000	0.97	5,305,000	6,500,000
53. Aliens (foreign missionaries)	62,000	240,000	420,000	1.11	439,000	550,000
CHRISTIAN FINANCE (in US\$, per year)						
54. Personal income of church members, \$	270 billion	4,100 billion	15,227 billion	2.28	16,590 billion	26,000 billion
55. Giving to Christian causes, \$	8 billion	70 billion	270 billion	5.41	330 billion	870 billion
56. Churches' income, \$	7 billion	50 billion	108 billion	4.53	130 billion	300 billion
57. Parachurch and institutional income, \$	1 billion	20 billion	162 billion	5.99	200 billion	570 billion
58. Cost-effectiveness (cost per baptism), \$	17,500	128,000	330,000	2.80	349,000	650,000
59. Ecclesiastical crime, \$	300,000	5,000,000	16 billion	6.07	20 billion	65 billion
60. Income of global foreign missions, \$	200,000,000	3.0 billion	15 billion	6.46	20 billion	60 billion
61. Computers in Christian use (number of)	0	1,000	334 million	6.40	430 million	1,700 million
CHRISTIAN LITERATURE (titles)						
62. Books about Christianity	300,000	1,800,000	4,800,000	3.08	5,543,000	11,800,000
63. Christian periodicals	3,500	23,000	35,000	4.03	41,000	100,000
SCRIPTURE DISTRIBUTION (all sources)						
64. Bibles, per year	5,452,600	25,000,000	53,700,000	4.96	65,166,000	180,000,000
65. Scriptures, including gospels, selections, per year	20 million	281 million	4,600 million	1.02	5,025 million	8,000 million
66. Bible density (copies in place)	108 million	443 million	1,400 million	1.02	1,510 million	2,280 million
CHRISTIAN BROADCASTING						
67. Total monthly listeners/viewers	0	750,000,000	2,150,000,000	2.30	2,355,000,000	3,800,000,000
68. via Christian stations	0	150,000,000	600,000,000	3.14	679,000,000	1,300,000,000
69. via secular stations	0	650,000,000	1,810,000,000	1.76	1,941,000,000	2,800,000,000
CHRISTIAN URBAN MISSION						
70. Non-Christian megacities	5	65	226	1.14	236	300
71. New non-Christian urban dwellers per day	5,200	51,100	129,000	1.70	138,000	200,000
72. Urban Christians	159,600,000	660,800,000	1,160,000,000	1.58	1,235,000,000	1,720,000,000
CHRISTIAN EVANGELISM						
73. Evangelism-hours per year	5 billion	25 billion	165 billion	1.04	192 billion	425 billion
74. Hearer-hours (offers) per year	10 billion	99 billion	938 billion	1.06	1,195 billion	4,250 billion
75. Disciple-opportunities (offers) per capita per year	6	27	155	4.91	188	529
WORLD EVANGELIZATION						
76. Unevangelized population (=World A)	879,672,000	1,641,300,000	1,711,440,000	0.52	1,747,034,000	1,946,411,000
77. Unevangelized as % of world	54.3	44.5	28.3	-0.72	27.5	24.5
78. World evangelization plans since A.D. 30	250	510	1,500	2.87	1,680	3,000

I will have to begin ~~20th century~~ this hours quick overview of 20th century missionary patterns where I finished up the 19th century, not at the year 1900, but with 1910 and the great World Missionary Conference held that year in Edinburgh. And since in some ways "history is the essence of innumerable biographies", as I began the 19th c. with William Carey and ~~the "modern"~~ what is called "the modern missionary movement", my 20th century will begin with John R. Mott and "the ecumenical movement".

But first a word of background and review. Behind William Carey lay, ^{spearheaded by Zinzendorf} 50 years of Moravian missions, and the great Pietist awakening in Europe. So also behind Mott and ^{20th c.} the ecumenical movement was Dwight L. Moody, and the Evangelical Awakenings of the 19th century.

There were three roots to the ecumenical movement, says Latourette in his Histories:

- ① The Evangelical Awakenings of the 18th & 19th centuries
- ② The missionary movement of the 19th century,
- ③ The movement towards Christian unity in 20th c. Protestantism.

~~the ② the Evangelical Awakenings, beginning even earlier, and ③ the movement towards Christian unity.~~

(2)

John R. Mott, ^{often called the father of 20th c. ecumenicity} (whose biography by C. Howard Hopkins (q. Rapports: Erdmans, 1979) is well worth your reading) was a disciple of the Moody college revivals of the late 1800s, who ~~often mentioned three turning points in his life~~ First, a conversion experience at age 13 in ~~evangelical~~ Born into a warm-hearted evangelical Methodist home, he often mentioned 3 turning points in his life. First, a conversion experience at age 13 in meetings led by a Quaker evangelist. Second, at Cornell, a vocational decision for ~~that~~ ^{a life long commitment} to Christian ~~service~~ ^{missions} when G. E. K. Studd, the famous Cambridge cricketer was brought by Moody to American campuses to speak for foreign missions. And third, a clear vocational call to foreign missions at a "College Students' Summer School" with Dwight L. Moody in 1886, when the Mt. Hermon Hundred organized the Student Volunteer Movement.

Mott never ceased to admire Moody, the shoe salesman turned evangelist. He is "the greatest man of this day," he wrote. "He knows his Bible; he knows his God; he knows human nature." (Hopkins, p. 78).

But Mott was no superficially fired-up product of ^{an emotional} revival. He was a "born again Methodist" (as ~~was~~ the media would describe him today) - but one who was not ashamed of organization. More than any other single

figure, he changed the character of the modern missionary movement from ^{19th century} individualistic pioneering into ^{a 20th century} organized, coherent advance.

"Organize as though there were no such thing as prayer," he used to say; "and pray as though there were no such thing as organization." (quoted by Norman Goodall, The Ecumenical Movement, p. 10).

The World ~~Conference~~ Missionary Conference which most organized at Edinburgh in 1910 was "a landmark in the history of the chh." It was at the same time, in one sense, the climax of 19th century missions celebrating all the heady triumphs of "the great century in missions," but in another more important sense, it was the strategic launching of missions for the 20th century. As such it ^{has} also ~~been~~ been called "the fountainhead of the modern Ecumenical movement" (Percy Beumer, Ecumenical Beginnings in Protestant World Mission: A History of Unity, N.Y.: Nelson, 1962, p. 75 f.)

At this point, it may be well to recapitulate the one-point outline of generalizations around which we built the ~~previous~~ quick overview of 19th c. missions a day or so ago, and attempt something similar by way of comparison and contrast for 20th century missions. And don't turn pale. I promise not to speak about all 9 points.

2^B C. Growth & Christianity

	World Pop. in mil.	Christians	R.C.	Prot.	Moslems	Non-Rel.	Asia Kns	Asia Prot.	Asia R.C.	World Unev.
1900	1,600,000,000	560 m. = 34.7%	266 m.	140 m.	200 m.	3 m.	18 m.			788 m.
1988	5,100,000,000	1,700 m. = 33%	926 m.	500 m.	400 m.	850 m.	210 m.			1,295 m.
1989	5,200,000,000	1,722 m. = 33.1%	944 m.	508 m.	408 m.	851 m.	219 m.			

numerical

1. ^{The} 19th century ~~was~~ in missions was predominantly Protestant, we began. Can that be said of the 20th? No. ~~From Edinburgh 1910,~~
~~to Vatican II in 1962, and Lausanne in 1974~~ - the 20th century
 in missions has been predominantly ecumenical. ~~whether we speak~~
 of ~~mainline, Catholic or evangelical missions.~~

numerical advance

2. The 19th century in missions was an age of phenomenal geographical
and numerical advance. Is that true of the 20th? Yes. Only more
 so, numerically; a little less so geographically.

evolutionary strategy

3. The 19th century was the "heroic age" of the pioneers. ~~But in the 20th~~ Not
 the 20th. The romanticism of missions ended with 2 world wars, economic
 depression, and "Missionary, go home". But what ^{the} 20th century missions lost in individualistic
 missionary biography, it gained in a new missionary ^{person} honesty and a more coordinated
strategy of Christian world mission.

love & theology
pluralistic.

4. Missionary motive in the 19th century was evangelistic; ~~and~~ its theology simple and
^{But} direct. In the 20th century ~~both~~ motive and theology have become more
^{less direct, more}
 ambiguous, ~~and~~ pluralistic.

methods - flexible &
in

~~It is a~~ cooperative. In the 20th ~~we~~ ^{we} ~~are~~ ^{are} ~~more~~ ^{more} ~~so~~ ^{so} In an ^{increasingly} ~~increasingly~~
~~19th c. missionary methods were flexible and inconclusive.~~ In the 20th
 century even more so.

6. Spirit cooperative.

5. The 19th century missionary spirit was in the main cooperative ^{among Protestants} ~~in a measure~~, but ^{even that measure} ~~this~~ did not extend to cooperation between Protestants & Catholics. The 20th century, after Vatican II, ^{began to} ~~healed~~ ^{that} centuries-old antagonism.

7. Structure - from voluntary society to ch. soc. to voluntary society

6. The 19th c. structure for mission was the voluntary society. This was the prevailing pattern ~~for~~ clear up into the middle of the century. The next 50 years ^{from 1800 to 1900} saw the ^{gradual} rise to dominance of the church mission societies. The 20th century, ^{however,} seems to be in the process of reversing the process, with the decline of the main-line societies, and the re-emergence of voluntary ~~missions~~ and parachurch missions.

8. Association with colonialism - cultural and economic

7. ~~Colonialism~~ The 19th c. ^{tailed missions with the brush of imperial} ~~was the age of~~ colonialist expansion. Political colonialism died with World War II. ~~A new handicapping association~~ But some of the stigma remains, with a new twist - the association of the Christian mission with cultural and economic imperialism. ^{However,} just as the old colonialism produced its Christian protests; 20th c. Xn mission has developed new social, economic and political sensitivities.

9. Rise of younger churches.

8. The goal of the 19th century was to plant churches, not ^{people} missions. The 20th century saw the goal realized beyond all expectations. By 1942, an archbishop of Canterbury could say that the rise of the younger churches to complete a world-wide Christian fellowship was "the great new fact" of our age.

Now, look back ^{through} ~~at~~ this framework of generalizations at the 20th century in missions:-

6

~~Within this form With this good frame~~

1. It was predominantly an ecumenical century in missions. It does not always give that impression, true. But from the great World Missionary Conference in Edinburgh in 1910, to ~~Vatican I~~ the World Council of Churches in Amsterdam, 1948, and Vatican II 1962, and the Congress on World Evangelism, Lausanne, 1974 - the 20th century in missions has been determinedly ecumenical, whether we speak of mainline Protestant, Roman Catholic, or evangelical missions.

This is how the century began, with John R. Mott at Edinburgh, ¹⁹¹⁰. His zeal for missions came straight from the fires of the Moody revivals. President Hadley of Yale asked him to accept the headship of Yale Divinity School, - he went instead to Edinburgh to unite and organize world Protestantism for a world mission, ^{bringing} ~~he brought~~ 1,335 delegates from 159 churches and mission boards to ~~discuss the conference~~ meet under the motto "Carrying the Gospel to All the World." And they came from all over the world. It took my father the better part of a month to reach Edinburgh from Korea by the trans-Siberian railroad ^{Mott challenged them with words that rang with echoes of the Soviet motto: The Evangelization of the World in This Generation} through Manchuria, Moscow and Berlin. "The power is in this room," Mott told them ~~the delegates~~, that by "united planning and concerted effort" the Evs. of only of Europe & America but from Asia & Africa, as well, together can so move the clock with missions "that before

the eyes of some of us shall close in death, the opportunity at least may be given to all people throughout the non-Christian world to know and to accept, if they will, the living Christ." ~~He spoke as an evangelist, but as an ecumenical evangelist.~~

The immense impact of Edinburgh 1910 can be summarized, perhaps thus:

1. It summoned the world's Protestant churches to two goals, and prepared two structures to meet those goals.

2. The 2 goals were ① Mission and ② Unity. For mission - to create a movement to complete the task of winning the world for Christ. And for unity - to call the churches to unite in order to complete that missionary task. [It is this indispensable linkage of mission with unity at Edinburgh that ~~presents me from the canon~~ keeps me from saying as some do, that the 19th century was the century of missions; ^{while} the 20th was the century of ecumenics. Edinburgh 1910 declared that the two belonged together; at Amsterdam, 1948 - which joined the World Council of Churches, confirmed the connection. If the Church is not a missionary church, ^{said its first Gen. Sec. W.A. Visser 't Hooft} "if evangelism is not one of its vital functions" it only adds to the confusion and antagonism of the world. In other words - ecumenics without missions, instead of uniting, divides. (From E. Junji, The Ecumenical Era in Church and Society N.Y. Macmillan 1959, p. 30).

3. Out of the call at Edinburgh to these 2 goals (Mission and Unity), emerged the necessary structures to reach the goals:

- ① The International Missionary Council, in 1922 - for Mission
- ② The World Council of Churches, in 1948 - for Unity.

Christians were beginning to pull together ^{in mission}. The 20th Century ^{has been} in mission ~~was~~ ecumenical. Evangelistic and ecumenical - Mott was an organizing genius, committed to ecumenics and evangelism.

I have a clipping from the N.Y. Times, Jan. 31, 1955. The headline reads simply "DR. JOHN R. MOTT, 89, EVANGELIST, DIES." He was founder of the W.C.C., winner of the Nobel Peace Prize (1940) - but he asked to be remembered ~~himself~~ only as an evangelist.

2. It has been, ~~like~~ the a century of unprecedented expansion. In numbers, at least, the growth of the Christian church ~~has~~ ^{has} far in the 20th century far outstripped even the "great century", the 19th. And in extent ^{as in how} as well Stephen Neill, in his History of Christian Missions, puts it this way:

"It is only rarely that it is possible, in the history of the Church, or in the history of the world, to speak of anything as being unmistakably new. But in the 20th century one phenomenon has come into view which is uncontestedly new — for the first time there is in the world a universal religion, and that [is] the Christian religion. (p. 559).

It is Neill's thesis, which he argues well, that only three religions "have been always and essentially missionary — Buddhism, Christianity and Islam." (p. 559) Buddhism, he says, "is declining, despite sporadic revivals — and its effective influence does not extend beyond East Asia. Islam reached its peak 5 centuries ago, and not even the financial bonanza of its oil discoveries has yet revived its spiritual and religious power much beyond its base in the Middle East. Christian missions alone are world-wide and still expanding.

Even at the end of the 19th century, ^{the number of} ~~as late~~ Christians had almost tripled in 100 years, ^(from 200 m) ~~from~~ 1800 ^(550 million in) to 1900. In one hundred years, from 1900 to 2000, ^(from 200 m to 550 m.) the ~~number will~~ ~~be~~ multiplied 7 times with acceleration: not almost tripled but almost quadrupling (from 550 m. to more than 2 billion), according to the careful estimates

of the new World Christian Encyclopedia (p.3).

More importantly, the fastest increase will be where it is needed most in Asia and ~~Latin America~~ Africa. ~~Between 1900 and 2000~~ In 1900 Asia had only 19 m. Christians; the figure for the year 2000 is 224.5 million - which means that the number ^{of Christians in Asia} ~~has~~ multiplied 12 times, while the world's Christian population only quadrupled in the last 100 years. That's 3 times as fast as the world as a whole. But Africa's statistics are most startling of all. Its Christian community was less than 10 million in 1900, but will be almost 400 million in the year 2000. That is a multiplication by 40 times - ten times as fast as the world as a whole. They say that ~~the number of~~ ~~African Christians~~ ~~more~~ there are 16,000 new Christians added to the faith in Africa every day of the year!

* What a difference this makes on the whole character of world Christianity. The sharpest and most telling criticism of Christianity in the colonial 19th century was that it was a white man's religion. It didn't belong out of Europe & North America. That was still true in 1900. 81% of all Christians were white (Phil. p.3). But not any more. They say that sometime last year, in 1982, for the first time in 1200 years, the majority of the world's Christians are not white, but have darker skin - black, or brown or yellow, whatever you want to call the colors -

and white Christians are now and probably always will be the minority - until the end of time. Future historians may well look back some day and say that this is the greatest single achievement ~~in~~ ⁱⁿ the whole history of missions - and it happened in the 20th century, not the 19th. White is actually the fastest declining color in the household of God, the Church of Jesus Christ - from 81% in 1900, to 50% in 1980, to an estimated 40% in 2000 AD. (p.3). The fastest rising color is black (from 4½% in 1900 to 23% in 2000) followed by yellow (from 2½% in 1900, to 7% in 2,000). Brown is a close fourth, and actually still larger in sheer numbers than yellow - but increasing more slowly - (from 5% in 1900 to 13% in 2,000)

Think what this will mean for the Christian mission in our time. The power base of missions (spiritually, ^{at least} and perhaps even financially) will probably shift to the peoples who are turning fastest to find Jesus Christ as Lord and Saviors - to the black, yellow and brown races of this world.

Therefore, in any planning for the future of the Christian church and its world mission, it is absolutely imperative that the third world

churches become an indispensable part of the planning and operation.

Western planning for world mission, if it done in isolation from the churches of the third world is obsolete. But it is

equally true that third world planning for world mission, if done in isolation, is naive and unrealistic. As western missions were

once distorted by imperialism; the outreach of the third world churches

has become seriously handicapped by ^{lack of financial resources, by} anti-colonial emotivism and by

narrow nationalism. Nothing but cooperative world planning will do

in today's world. We live, like John R. Mott, ^{in a new situation,} but where in

today's world is there another John R. Mott? His genius was

a combination of evangelical ^{missionary} fire and ecumenical organization. The

20th century seems to have polarized the two - which brings me to my

next points 3 and 4: -

a ~~third~~ points;

① The 20th centy mission has been ecumenical.

② ~~The 20th c.~~ It has been a century of enormous ^{ex} expansion.

but ③ It has lost the clarity of its missionary motives and the conviction of its ^{theology}.

ad ④ Its structures for mission have lost their cohesion and fibres.

(12)

3 The 20th century has ~~been~~ lost the clarity of its missionary motive and Theology.

(12)

Some years ago I described this thus, at a missionary
convention in Canada: [the Christian Mission: Motive.]

THERE was a time when Christians didn't feel the need to re-examine the Christian Mission. They didn't need to ask why they had missionaries, and what missionaries were supposed to do. It was almost axiomatic. It was simple, and dangerous, and overwhelmingly urgent. It was as simple as the command of Christ, and as urgent as life and death. For millions upon millions were dying without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with a challenge as simple as that, the Church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

If you are expecting me to ridicule that challenge, I am going to disappoint you. It has never seemed ridiculous to me. As a matter of fact, in large measure it was the challenge which sent me to the mission field. But you know as well as I that there came a day of the shaking of the foundations. The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more.

So the challenge changed. The Jerusalem Conference of the International Missionary Council said: "Our fathers were impressed with horror that men should die without Christ; we are equally impressed with horror that they should live without Christ." It was a shift of balance, really, more than a denial—a strategic withdrawal to what was considered firmer ground. Millions upon millions are living in misery and in filth. No one can deny that. No one has ever given them a chance. No one has ever helped them to the life abundant that Jesus came to give them. It was a challenge to a future in history—a future without hunger and without hate, without sickness and without tears, where all men are brothers and the nations shall study war no more. So the Church went forth to build the Kingdom.

I do not intend to ridicule this view either. It has never seemed ridiculous to me to feed the hungry and heal the sick and work for peace. But again you know as well as I how the paralysis of doubt struck once more. The foundations shook and the roof fell

in. Wars, depressions, brutalities, corruptions in a disheartening crescendo of defeat—and all this within what too many had believed *was* the Kingdom, western civilization. The Kingdom refused to stay built, and the builders began to lose hope.

Those have been the two familiar symbols of the missionary: the savior of souls, and the builder of the Kingdom. The problem of our time is that neither is quite able to carry all Christendom with him to the Mission. *We have polarized between Xp. builders & soul savers.*

Actually, in basic motivation, there is not much difference between the savior of souls and the builder of the Kingdom. In both the motive is love. But I am beginning to question just how far love is the motive of the Christian Mission. Was it the motive in the original mission of the Church?

Of course, love is fundamental. It was love that started the mission. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." But that was the love of God, the Father. The missionary was God the Son.

Of course, I am not preparing to deny that it was love that brought Christ into the world on His mission of reconciliation. However, it may be worth noting that the Bible does not say so. It is full of His love for men, a compassion that knows no bounds, but where are we told that He came to the world because He loved it? Insofar as the Bible distinguishes between the Son and the Father in reference to the mission, it tells us that the Father founds the mission because He loves, the Son goes on the mission because He is sent. The motive of the Son, the missionary, is *obedience*.

Look at the glimpse Paul gives us into the mind of Christ before the mission. The lesson is not love, but humility and obedience, "even unto the death of the cross." (Phil. 2:5-8). He loves the world, of course, but He goes because He is sent. He loves the whole world, but He goes to the Jews because He is sent. That is the only explanation He gives of the narrowness of His mission: "I am not sent but to the lost sheep in Israel." He loves the world enough to die for it, but He goes to the cross because He is sent: "Not my will, but thine, be done." The insistent, compelling motive of the mission is

The ~~loss~~^{ambiguity} of motive, however, is a symptom of a deeper ill: a loosening of some essential theological convictions.

As Dr. McCord of this seminary often warns "Our churches are suffering from theological amnesia." If so, what have we forgotten?

This is what Dr. John R. Stott of London told the Nairobi Assembly of the World Council of Churches in 1975. We need to recover five things, he said - speaking as an Anglican delegate: -

- ① A recognition of the lostness of ^(humanity) ~~man and woman~~ (men and women). According to the N.T., men and women are not 'anonymous Christians' only needing ~~waiting~~ to be told so. They are 'dead in their trespasses and sins'.
- ② Confidence in the truth, relevance and power of the Gospel of God.
- ③ Conviction about the uniqueness of Jesus Christ. Of course there is truth in other religions and ideologies. But Paul's argument in Romans is not that this knowledge of God saves ~~us~~ ^{the} (people), but that they are without excuse because they suppress it.
- ④ A sense of urgency about evangelism - not to the dropping of social concerns, but to be truly concerned with the total demands of God's love and justice.
- ⑤ A personal experience of Jesus Christ. "The greatest of all obstacles to evangelism today", he said, "is the poverty of our own spiritual experience." (David Paton, Breaking Barriers: Nairobi 1975, pp. 15 f.)

Until we recover some such theological foundations for mission - our structures for mission will continue to weaken. That is ~~why~~ the 4th point I want to make about 20th c. mission.

4. Its structures for mission have lost their cohesion and fiber.

Perhaps the sharpest criticisms raised against the ecumenical character of 20th c. missions (which I strongly defend) is the demonstrable fact that whereas one of the most convincing arguments in favor of ecumenicity in mission was that the mission of the church demands the unity of the church, in actual practice however, the missionary unity achieved through the WCC has been followed by a shocking decline in the missionary outreach of precisely those churches, for the most part, which are its members. And surprisingly, ~~in~~ it is in churches and societies which are not members of the WCC that missionary outreach has intensified and enlarged.

The authoritative reference book on North American mission organizations, the 1979 Mission Handbook gives some statistics that should make us pause: First, contrary to the general impression of many church members, the number of overseas missionaries sent from North America across the world is not declining. It continues to leap upward. There are now over 17,000 more American missionaries overseas than there were in 1975.

That's the good news. The bad news is that none of

more of this dramatic explosion in contemporary 20th century North American missions overseas can be credited to our own mainline churches. The increase is outside the establishment.

Dana Stone, executive secretary of the United ~~Christian~~ Church of Christ's Board of World Ministries makes these 3 points. (Handbook, comp. 1970 & 1980).

1. The traditional missionary sending system is stronger than ever.
2. The foreign missionary force is at an all time high, and still growing.
3. [But] the center of gravity of Protestant missionary sending is shifting constantly away from the 'ecumenical' agencies toward conservative and fundamentalist ones. "In 1960 the latter took the lead over NCC-related mission boards, and that trend has now persisted for 20 years." (p. 9).

A notice of what has happened to some of our dearest loved denominations is stunning. The decline in the number of career missionaries in the 7 years

between 1972 and 1979 is:

Episcopal Chh	- 79% decline	{ Meth - 46% Am. Luth
United Presbyterians	72%	
Lutheran Ch in America	70%	
United Ch. of Christ	66%	

In those same years, the number of Southern Baptist career missionaries increased 88%, and ⁱⁿ the Pentecostal Assembly of God a 49% increase. (Xty Today, Sep. 18, 1981, p. 16)

But I cannot let the 20th century in missions end on so dismal a note. There is light on the horizon - and Adamian Judson was quite right - "The future is as bright as the promises of God."

5. My last point is this. the most significant fact about missions in the 20th century is ~~also~~ also its most encouraging indicator that Judson was quite right when he said in the midst of despair and disappointment in Benne, "The future is bright as the promises of God." The final and most characteristic ~~encouraging~~ fact about 20th-century missions is that it is the century of the rise of the younger churches - our new partners in mission.

This is the "great new fact of our age", as William Temple put it in his enthronement address at Canterbury: -

"As though in preparation for such a time as this [God has been building up a Christian fellowship which now extends into almost every nation... No human agency has planned this. It is the result of the great missionary enterprise of the last 150 years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship, interpenetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world-fellowship has arisen; ~~The decline in western missionary force must be viewed~~ it is the great new fact of our era." (Temple, The Church Looks Forward, pp. 1-3). ~~within the context of~~

I am not at all sure that we of the so-called "older churches" (which are younger than the so-called 'younger churches') quite grasp the ^{history-bearing} significance of this "great new fact". Any consideration of the decline in western missionary force must be viewed within the context of this rise of the younger churches. Sometimes to excuse our ^{missionary} ~~failure~~ loss of missionary impetus, we romantically exaggerate the

the emergence of the new churches in the third world, and say that now that there is a church in every country, it is the business of that church to evangelize its own people. It is no longer our business — we have problems enough of our own. Or, we grossly underestimate the significance of this new fact — and go on our way as if we were still in the 19th century, serenely ignorant of these great new churches of the third world.

Do any of you know, for instance, what are the largest of these younger churches across the world? Which is the largest Protestant denomination in the third world? — (not that its bigness makes it the best!) —

In terms of adult membership — the largest Protestant churches in the 3rd world are

		Prot	(Others)
	1. Assemblies of God in Brazil	2,800,000	(4,000,000)
	2. The Ch. of Jesus Xt on Earth thru His Proph. S. Kimbangu (Zaire)	2,000,000	(3,500,000)
M	3. The Philippine Independent Ch., Aglipay	1,860,000	(3,500,000)
M	4. The Ch. of Christ in Zaire	1,500,000	(4,700,000)
M	5. The Dutch Reformed Church of South Africa	1,100,000	(2,100,000)
M	6. The Protestant Reformed Church of Indonesia	1,000,000	(2,000,000)
	7. Pentecostal Churches of Indonesia	750,000	(1,000,000)
	8. Congregations Crista, Brazil	600,000	(1,000,000)
M	9. Church of South India	515,000	(1,500,000)
M	10. Batak Protestant Ch. of Indonesia	465,000	(1,000,000)
M	11. Methodist Church of South Asia	420,000	(900,000)

World's Largest Protestant Churches. (Brent, 1980)

		Assets	Assets
- 1	CHURCH OF CHRIST ZAIRE	④ 1,519,449	4,728,250
2	ASSEMBLIES OF GOD, BRAZIL	① 2,753,000	11,000,000
3	PHILIPPINE INDEPENDENT CHURCH (AGLIPAY)	③ 1,860,000	3,500,000
4	KIMBANGUIST CHURCH, ZAIRE	⑤ 2,000,000	3,500,000
- 5	ANGELICAN CHURCH, NIGERIA	359,969	2,441,000
- 6	PROTESTANT (REF.) CHURCH, INDONESIA	⑥ 957,000	1,955,710
7	NIGERIA FELLOWSHIP OF CHURCHES OF CHRIST (SUM)	100,553	1,746,000
- 8	CHURCH OF SOUTH INDIA	⑨ 515,700	1,555,902
9	CHURCH OF CHRIST, MANALISTA (PHILIPPINES)	⑫ 400,000	1,500,000
- 10	ANGELICAN CHURCH, UGANDA	306,355	1,323,951
- 11	PRESBYTERIAN CHURCH IN KOREA, HAPDONG	200,000	1,298,295
- 12	AUSTRIAN CHURCH, SOUTH AFRICA	327,436	1,235,446
- 13	DUTCH REFORMED CHURCH, SOUTH AFRICA (WHITE)	⑬ 799,576	1,200,000
- 14	COUNCIL OF BAPTIST CHURCHES IN N.E. INDIA	230,200	1,064,980
- 15	BAPTIST CONVENTION OF BRAZIL	350,254	1,050,000
- 16	BATAK CHRISTIAN PROTESTANT CHURCH, INDONESIA	⑭ 465,457	1,044,382
17	PENTECOSTAL CHURCHES OF INDONESIA	⑮ 750,000	1,000,000
18	CONGREGATIONS CRISTA, BRAZIL	⑯ 600,000	1,000,000
- 19	PRESBYTERIAN CHURCH OF KOREA, TONGHAP	253,600	1,000,000
20	EVANGELICAL PENTECOSTALS, BRAZIL FOR CHRIST	250,000	1,000,000
- 21	SOUTH AFRICAN METHODIST CHURCH	373,635	842,545
- 22	METHODIST CHURCH IN SOUTH ASIA	⑰ 421,109	801,306
- 23	MADAGASCAR CHURCH OF JESUS CHRIST	250,000	681,487
- 24	BURMA BAPTIST CONVENTION	248,866	758,560
- 25	UNITED EV. LUTHERAN CHS IN INDIA	334,640	740,440
- 26	CHURCH OF CENTRAL AFRICA, PRESBYTERIAN (MALAWI)	282,171	766,000

	Presb	5
Africa 10	Presb	4
Asia 12	Ang	4
LA 4	Bap	3
	United	3
	Indep	3
	Lth	2
	Mth.	2

One point to note about this list is that 7 of the largest of these ~~top~~ ^{only four are not.} 11 (numerically) are all of mainline denomination or connection. The ~~two~~ largest are not - but neither are they of North American missionary origin (except very remotely) - they are indigenous and independent (Brazil Assemblies of God, & Zaire Kimbanguist). There may not be as many western missionaries from the mainline sending churches now as there used to be precisely because their 19th c. predecessors were so successful in planting churches that like St. Paul, (as described in Roland Allen's book, Missionary Methods: St. Paul's or Ours, Eerdmans 1962) the 20th century missionary gives way to the leadership of the younger churches.

But is that really the ideal pattern? "Moving in" - yes, perhaps - but "withdrawing", "declining", "a moratorium on missions" - no. Not as the mission strategy of the future. That sounds too much like retreat - and with two-thirds of the world still not effectively reached with the good news of Jesus Christ - what we really need is more Christians in active missionary witness, not fewer.

of the new World Christian Encyclopedia (p.3).

More importantly, the fastest increase will be where it is needed most in Asia and ~~Latin America~~ Africa. ~~Between 1900 and 2000~~ In 1900 Asia had only 19 m. Christians; the figure for the year 2000 is 224.5 million - which means that the number ^{of Christians in Asia} ~~has~~ has multiplied 12 times, while the world's Christian population only multiplies 4 times. That's 3 times as fast as the world as a whole. But ~~projected~~ in the last 100 years. Africa's statistics are most startling of all. Its Christian community was less than 10 million in 1900, but will be almost 400 million in the year 2000. That is a multiplication by 40 times - ten times as fast as the world as a whole. They say that ~~the number of~~ African Christians ~~more~~ there are 16,000 new Christians added to the faith in Africa every day of the year! Add p.

What a difference this makes in the whole character of world Christianity. The sharpest and most telling criticism of Christianity in the colonial 19th century was that it was a white man's religion. It didn't belong out of Europe and North America. That was still true in 1900. 81% of all Christians were white (ibid. p.3). But not any more. They say that sometime last year, in 1982, for the first time in 1200 years, the majority of the world's Christians are not white, but have darker skin - black, or brown or yellow, whatever you want to call the colour -

STATUS OF GLOBAL MISSION, 1987, IN CONTEXT OF 20TH CENTURY

Year:	1900	1970	1980	1987	2000
WORLD POPULATION					
1. Total population	1,619,886,800	3,610,034,400	4,373,917,500	5,004,622,800	6,259,642,000
2. Urban dwellers	232,694,900	1,354,237,000	1,797,479,000	2,187,850,500	3,160,381,900
3. Rural dwellers	1,387,191,900	2,255,797,400	2,576,438,500	2,816,772,300	3,099,260,100
4. Adult population	1,025,938,000	2,245,227,300	2,698,396,900	3,072,585,800	3,808,564,300
5. Literates	286,705,000	1,437,761,900	1,774,002,700	2,060,565,100	2,697,595,100
6. Nonliterates	739,233,000	807,465,400	924,394,200	1,012,020,700	1,110,969,200
WORLDWIDE EXPANSION OF CITIES					
7. Metropolises (over 100,000 population)	400	2,400	2,700	3,050	4,200
8. Megacities (over 1 million)	20	161	227	296	433
WORLD POPULATION BY RELIGION					
9. Christians (total all kinds)	558,056,300	1,216,579,400	1,432,686,500	1,646,007,800	2,130,000,000
10. Muslims	200,102,200	550,919,000	722,956,500	854,094,000	1,200,653,000
11. Nonreligious	2,923,300	543,065,300	715,901,400	819,201,800	1,021,888,400
12. Hindus	203,033,300	465,784,800	582,749,900	658,592,100	859,252,300
13. Buddhists	127,159,000	231,672,200	273,715,600	312,491,700	359,092,100
14. Atheists	225,600	165,288,500	195,119,400	224,182,900	262,447,600
15. Tribal religionists	106,339,600	88,077,400	89,963,500	99,086,300	100,535,900
16. New Religionists	5,910,000	76,443,100	96,021,800	111,308,600	138,263,800
17. Jews	12,269,800	15,185,900	16,938,200	18,278,300	20,173,600
18. Sikhs	2,960,600	10,612,200	14,244,400	16,427,700	23,831,700
19. Other religionists	400,907,100	246,406,600	233,620,300	244,951,600	143,503,600
GLOBAL CHRISTIANITY					
20. Total Christians as % of world	34.4	33.7	32.8	32.9	34.0
21. Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,519,585,400	1,967,000,000
22. Practicing Christians	469,259,800	884,021,800	1,018,355,300	1,159,000,000	1,377,000,000
23. Charismatics in Renewal	0	1,587,700	11,005,390	19,830,400	55,000,000
24. Crypto-Christians	3,572,400	55,699,700	70,395,000	121,537,000	176,208,000
25. Average Christian martyrs per year	35,600	230,000	270,000	334,900	500,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
26. Anglicans	30,573,700	47,557,000	49,804,000	51,627,900	61,037,200
27. Catholics (non-Roman)	276,000	3,134,400	3,439,400	3,667,600	4,334,100
28. Marginal Protestants	927,600	10,830,200	14,077,500	16,503,900	24,106,200
29. Nonwhite indigenous Christians	7,743,100	58,702,000	82,181,100	125,512,800	204,100,000
30. Orthodox	115,897,700	143,402,500	160,737,900	173,349,900	199,819,000
31. Protestants	103,056,700	233,424,200	262,157,600	305,478,800	386,000,000
32. Roman Catholics	266,419,400	672,319,100	802,660,000	907,536,700	1,144,000,000
MEMBERSHIP BY CONTINENT					
33. Africa	8,756,400	115,924,200	164,571,000	202,844,000	323,914,900
34. East Asia	1,763,000	10,050,200	16,149,600	71,228,100	128,000,000
35. Europe	273,788,400	397,108,700	403,177,600	407,464,500	411,448,700
36. Latin America	60,025,100	262,027,800	340,978,600	401,592,400	555,486,000
37. Northern America	59,569,700	169,246,900	178,892,500	185,874,500	201,265,200
38. Oceania	4,311,400	14,669,400	16,160,600	17,218,600	21,361,500
39. South Asia	16,347,200	76,770,200	106,733,200	130,325,900	185,476,700
40. USSR	97,002,000	86,012,300	96,726,500	104,429,400	118,101,000
40. USSR	97,002,000	86,012,300	96,726,500	104,429,400	118,101,000
40. USSR	97,002,000	86,012,300	96,726,500	104,429,400	118,101,000
CHRISTIAN ORGANIZATIONS					
41. Service agencies	1,500	14,100	17,500	20,100	24,000
42. Foreign-mission sending agencies	600	2,200	3,100	3,700	4,800
43. Institutions	9,500	80,500	91,000	98,000	103,000
CHRISTIAN WORKERS					
44. Nationals	1,050,000	2,350,000	2,950,000	3,747,700	4,500,000
45. Aliens (foreign missionaries)	62,000	240,000	249,000	250,400	400,000
CHRISTIAN FINANCE (in U.S. \$, per year)					
46. Personal income of church members	270 billion	4,100 billion	5,878 billion	8,191 billion	12,700 billion
47. Giving to Christian causes	8 billion	70 billion	100.3 billion	139 billion	200 billion
48. Churches' income	7 billion	50 billion	64.5 billion	79 billion	80 billion
49. Parachurch and institutional income	1 billion	20 billion	35.8 billion	60 billion	120 billion
50. Ecclesiastical crime	300,000	5,000,000	30,000,000	115,000,000	550,000,000
51. Income of global foreign missions	0.2 billion	3 billion	5 billion	8 billion	12 billion
52. Giving per church member per week	\$0.29	\$1.19	\$1.46	\$1.82	\$2.09
53. to all Christian causes	\$0.01	\$0.06	\$0.07	\$0.10	\$0.10
54. Computers in Christian use	0	1,000	3,000,000	29,000,000	340,000,000
CHRISTIAN LITERATURE					
55. New commercial book titles per year	2,200	17,100	18,800	21,600	25,000
56. New titles including devotional	3,100	52,000	60,000	62,800	75,000
57. Christian periodicals	3,500	23,000	22,500	20,400	35,000
SCRIPTURE DISTRIBUTION (all sources)					
58. Bibles per year	5,452,600	25,000,000	36,800,000	45,763,200	70,000,000
59. New Testaments per year	7,300,000	45,000,000	57,500,000	66,801,200	110,000,000
CHRISTIAN BROADCASTING					
60. Christian radio/TV stations	0	1,230	1,450	1,620	4,000
61. Total monthly listeners/viewers	0	750,000,000	990,474,400	1,132,556,300	2,150,000,000
62. for Christian stations	0	150,000,000	291,810,500	406,857,200	600,000,000
63. for secular stations	0	650,000,000	834,068,900	956,802,300	1,810,000,000
CHRISTIAN URBAN MISSION					
64. Non-Christian megacities	5	65	95	131	202
65. New non-Christian urban dwellers per day	5,200	51,100	69,300	86,300	140,000
66. Urban Christians	159,600,000	660,800,000	844,600,000	1,003,887,300	1,393,700,000
67. Urban Christians as % of urban dwellers	68.8	47.8	46.3	46.0	44.5
68. Evangelized urban dwellers, %	72.0	80.0	83.0	87.0	91.0
CHRISTIAN MEGAMINISTRIES					
69. World total all persons reached per day	250,000	10,000,000	30,000,000	48,000,000	70,000,000
WORLD EVANGELIZATION					
70. Unevangelized population	788,159,000	1,391,956,000	1,380,576,000	1,317,486,600	1,038,819,000
71. Unevangelized as % of world	48.7	38.6	31.6	26.6	16.6
72. Unreached peoples (with no churches)	3,500	1,300	700	530	100

International Bulletin of Missionary Research

Annual Statistical Table on Global Mission: 1987

David B. Barrett

Introduction

The table opposite is the third in an annual series. This year we draw attention to some of the larger implications of these data.

Megastatistics and the Christian (lines 1-6, 9-40)

Huge numbers tend to numb the imagination. Here is an example. The Bolshevik dictator Stalin was in the habit of dispatching to city chiefs of police terse cables such as "Eliminate 10,000 enemies of the people by Tuesday." He used to philosophize on this by saying, "One man's death is a tragedy; 10,000 deaths are merely a statistic."

Christians know better; for us, statistics are signs from God. They form the most concise way available of quickly informing us about the true magnitude of the human dilemma. They can help us to grapple with situations of otherwise mind-boggling magnitude. Consider the biblicopolitical comment in the following paragraph.

The last book of the Bible portrays divine signs of the End, especially in the dread vision of the Four Horsemen of the Apocalypse (Rev. 6: 1-8). Here are symbolized the massed horrors of war, insurrection, famine, disease, death, terror. Most people imagine that in the twentieth century, the biggest killer of all these has been war, with its 36 million combatants killed so far. But instead, this century's biggest killer has proved to be civil terror: since 1900, 119 million innocent citizens have been tortured, shot, slaughtered, killed, or otherwise executed by their own governments (including 20 million murdered by Stalin). The great majority have been Christians. As a "sign from God," this appalling statistic warns us about the escalating conflict between church and state, and hence our future prospects in global mission.

Geopolitical Complexities (lines 1, 7, 33-40 et passim)

The segments that make up the world, the area of our Christian mission, become clearer every year. We now talk of the world as comprising nine continents or continental areas—the eight defined by the United Nations (shown in lines 33-40), plus Antarctica with its massive material resources and growing population. These continents are divided by the United Nations into 24 regions; these into 243 different countries (sovereign and

nonsovereign); and these in turn into 2,000 major civil divisions (MCDs). The world contains 3,050 rapidly growing metropolises (mother cities of over 100,000 population each) housing 1.4 billion people; of these, 300 are megacities (over 1 million population) housing 800 million souls. And across this world are some 11,000 distinct ethnolinguistic peoples speaking 7,000 languages.

The Church in China (reflected in lines 34 et passim)

Up to 1979 the Western Christian world regarded China as one of the five great unreached monolithic blocs of the world (along with Islam, Hinduism, Buddhism, and tribal religions), implacably opposed to the gospel of Christ. Suddenly, by 1986 China has become the fastest-expanding nation for church growth ever. This year's surveys indicate that China has a total of at least 81,600 worship centers (churches, congregations, house groups) with 21,500,000 baptized adult believers, and a total Christian community of 52,152,000 Christians affiliated to churches, including children. Thirteen large cities have baptized church members numbering over 10 percent of the population. House churches are now known to exist in virtually every one of China's 2,010 administrative counties. A vital, evangelizing church has come into existence almost everywhere throughout the nation.

At the global level, this has dramatically halted and reversed the eighty-year-long numerical decline of Christians (this is evident in lines 20, 29, 31, and especially in 34).

Unreached Peoples (lines 70-72)

The exact delineation of the unfinished task of world evangelization is rapidly coming clearly into focus. Fifty-one percent, or 5,500, of the world's peoples are today each composed of over 50 percent church members. Churches of varying strengths are present in 95 percent of all the world's peoples. Only 530 ethnolinguistic peoples have no churches or house groups of any kind in them. Many of these have long been left throughout the twentieth century totally unreached by the gospel—they have no disciples, no churches, no witness, no evangelists, no evangelism, no missions, no scriptures, no literature, no agencies, no institutions, no broadcasting. This is a shocking situation.

Another way of looking at the unreached world is via rural-urban-metropolitan categories. Churches exist everywhere across the rural world. Strong churches exist likewise in 98 percent of the world's 3,050 metropolises; the remaining 70 cities have either only one or two small churches each, or no churches or house groups at all.

Many Christians want to do something to alter this situation, but "This kind cometh not out but by prayer and fasting" (Matt. 17:21).

David B. Barrett, a contributing editor, has been a missionary of the Church Missionary Society since 1956, and research officer for the Anglican Consultative Council and the Lambeth Conference since 1970. He is currently Research Consultant to the Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia.

METHODOLOGICAL NOTES ON TABLE (referring to numbered lines on facing page). Indented categories form part of, and are included in, unindented categories above them. Definitions of categories are as given and explained in *World Christian Encyclopedia* (1982), with additional data and explanations as below. Sources include in-process world surveys by author.

8. Megacities are also metropolises ("mother cities") so are included in line 7.
9. Widest definition: professing Christians plus secret believers, which equals affiliated (church members) plus nominal Christians.
16. Adherents of Asian so-called New Religions.
19. Mainly Chinese folk religionists.
20. Definition as in 9.
22. Church attenders, by churches' own definitions.
- 22-24. These entries are selected subgroups of 21 and are not intended as a complete breakdown of 21.
23. Active members of the Renewal in older mainline denominations (Anglican, Catholic, Orthodox, Prot-

estant).

24. Secret believers.

25. World totals for all confessions (from survey by author, forthcoming).

26-32. The total of these entries can be reconciled to line 9 by referring to WCE, Global Table 4. To the total of these entries, add the category "nominal Christians," and subtract "doubly-affiliated" and "dis-affiliated" members, as found in WCE, Global Table 4.

33. Definitions of the eight continents or continental areas follow exactly United Nations' practice.

41. Including 42.

46-53. Defined as in article "Silver and Gold Have 1 None," in *International Bulletin of Missionary Research*, October 1983, p. 150.

49. As distinct from churches' (denominational) income.

50. Amounts embezzled (U.S. dollar equivalents, per year).

54. Total computers and word processors owned by

churches, agencies, groups, and individual Christians.

55. On strict UNESCO definition of book (over 49 pages).

56. As SS, but adding the mass of smaller devotional literature (prayer books, service books, liturgies, hymnbooks, choruses, etc.).

61. Total of audiences in 62 and 63, excluding overlap.

63. Total regular audience for Christian programs over secular or commercial stations.

64. Megacities with long non-Christian or anti-Christian tradition (Hindu, Muslim, Buddhist, etc.), under 25% Christian, and usually hostile to Christian mission.

69. Megaministries are defined here as ministries which each reach over 1 million persons every day. Total includes Scripture distribution, literature, tracts, broadcasting, mass media, films, audiovisuals; it also includes duplications and overlap.

70-71 (also 68). Defined as in WCE, parts 3, 5, 6, 9.

STATUS OF GLOBAL MISSION, 1986, IN CONTEXT OF 20TH CENTURY

Year:	1900	1970	1980	1986	2000
WORLD POPULATION					
1. Total population	1,619,886,800	3,610,034,400	4,373,917,500	4,867,006,100	6,259,642,000
2. Urban dwellers	232,694,900	1,354,237,000	1,797,479,000	2,108,978,000	3,160,381,900
3. Rural dwellers	1,387,191,900	2,255,797,400	2,576,438,500	2,758,028,100	3,099,260,100
4. Adult population	1,025,938,000	2,245,227,300	2,698,396,900	2,990,163,500	3,808,564,300
5. Literates	286,705,000	1,437,761,900	1,774,002,700	1,999,603,300	2,697,595,100
6. Nonliterates	739,233,000	807,465,400	924,394,200	990,701,500	1,110,969,200
WORLDWIDE EXPANSION OF CITIES					
7. Metropolises (over 100,000 population)	400	1,614	1,677	1,780	2,200
8. Megacities (over 1 million)	2	161	227	286	433
9. Supercities (over 4 million)	0	24	38	46	79
10. Supergiants (over 10 million)	0	4	9	14	24
WORLD POPULATION BY RELIGION					
11. Christians (total all kinds)	558,056,300	1,216,579,400	1,432,686,500	1,572,875,100	2,019,921,400
12. Muslims	200,102,200	550,919,000	722,956,500	837,308,700	1,200,653,000
13. Nonreligious	2,923,300	543,065,300	715,901,400	825,072,900	1,071,888,400
14. Hindus	203,033,300	465,784,800	582,749,900	661,371,700	859,252,300
15. Buddhists	127,159,000	231,672,200	273,715,600	300,146,900	359,092,100
16. Atheists	225,600	165,288,500	195,119,400	213,893,500	262,447,600
17. Tribal religionists	106,339,600	88,077,400	89,963,500	91,365,600	100,535,900
18. New Religionists	5,910,000	76,443,100	96,021,800	108,505,600	138,263,800
19. Jews	12,269,800	15,185,900	16,938,200	18,023,700	20,173,600
20. Sikhs	2,960,600	10,612,200	14,244,400	16,560,600	23,831,700
21. Other religionists	400,907,100	246,406,600	233,620,300	222,676,100	203,582,200
GLOBAL CHRISTIANITY					
22. Total Christians as % of world	34.4	33.7	32.8	32.4	32.3
23. Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,447,369,100	1,844,614,200
24. Practicing Christians	469,259,800	884,021,800	1,018,355,300	1,105,346,600	1,330,325,100
25. Charismatics in Renewal	0	1,587,700	11,005,390	18,230,500	38,861,500
26. Crypto-Christians	3,572,400	55,699,700	70,395,000	79,843,300	106,208,700
27. Average Christian martyrs per year	35,600	230,000	270,000	330,000	500,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
28. Anglicans	30,573,700	47,557,000	49,804,000	51,363,300	61,037,200
29. Catholics (non-Roman)	276,000	3,134,400	3,439,400	3,634,100	4,334,100
30. Marginal Protestants	927,600	10,830,200	14,077,500	16,133,200	24,106,200
31. Nonwhite indigenous Christians	7,743,100	58,702,000	82,181,100	97,544,400	154,140,400
32. Orthodox	115,897,700	143,402,500	160,737,900	171,489,300	199,819,000
33. Protestants	103,056,700	233,424,200	262,157,600	281,177,300	345,709,100
34. Roman Catholics	266,419,400	672,319,100	802,660,000	886,698,600	1,132,541,500
MEMBERSHIP BY CONTINENT (Angl. + Prot. + Non-wh. ind.) (191,373,500)					
35. Africa	8,756,400	115,924,200	164,571,000	196,874,500	323,914,900
36. East Asia	1,763,000	10,050,200	16,149,600	20,041,700	27,560,300
37. Europe	273,788,400	397,108,700	403,177,600	406,849,300	411,448,700
38. Latin America	60,025,100	262,027,800	340,978,600	392,314,400	555,486,000
39. Northern America	59,569,700	169,246,900	178,892,500	184,860,600	201,265,200
40. Oceania	4,311,400	14,669,400	16,160,600	17,063,300	21,361,500
41. South Asia	16,347,200	76,770,200	106,733,200	126,660,300	185,476,700
42. USSR	97,002,000	86,012,300	96,726,500	103,292,500	118,101,000
CHRISTIAN ORGANIZATIONS (East & So. Asia) (13,410,200)					
43. Service agencies	1,500	14,100	17,500	19,700	24,000
44. Foreign-mission sending agencies	600	2,200	3,100	3,600	4,800
45. Institutions	9,500	80,500	91,000	97,000	103,000
CHRISTIAN WORKERS					
46. Nationals	1,050,000	2,350,000	2,950,000	3,621,700	4,500,000
47. Aliens (foreign missionaries)	62,000	240,000	249,000	250,200	400,000
CHRISTIAN FINANCE (in U.S. \$, per year)					
48. Personal income of church members	270 billion	4,100 billion	5,878 billion	7,812 billion	12,700 billion
49. Giving to Christian causes	8 billion	70 billion	100.3 billion	133 billion	200 billion
50. Churches' income	7 billion	50 billion	64.5 billion	77 billion	80 billion
51. Parachurch and institutional income	1 billion	20 billion	35.8 billion	56 billion	120 billion
52. Ecclesiastical crime	300,000	5,000,000	30,000,000	64,000,000	350,000,000
53. Income of global foreign missions	0.2 billion	3 billion	5.0 billion	7.5 billion	12 billion
Giving per church member per week					
54. to all Christian causes	\$0.29	\$1.19	\$1.46	\$1.77	\$2.09
55. to global foreign missions	\$0.01	\$0.06	\$0.07	\$0.10	\$0.10
56. Computers in Christian use	0	1,000	3,000,000	22,000,000	340,000,000
CHRISTIAN LITERATURE					
57. New commercial book titles per year	2,200	17,100	18,800	21,200	25,000
58. New titles including devotional	3,100	52,000	60,000	62,400	75,000
59. Christian periodicals	3,500	23,000	22,500	20,700	35,000
SCRIPTURE DISTRIBUTION (all sources)					
60. Bibles per year	5,452,600	25,000,000	36,800,000	44,360,100	70,000,000
61. New Testaments per year	7,300,000	45,000,000	57,500,000	65,385,600	110,000,000
CHRISTIAN BROADCASTING					
62. Christian radio/TV stations	0	1,230	1,450	1,600	4,000
63. Total monthly listeners/viewers	0	750,000,000	990,474,400	1,111,074,400	2,150,000,000
64. for Christian stations	0	150,000,000	291,810,500	387,991,200	600,000,000
65. for secular stations	0	650,000,000	834,068,900	938,220,700	1,810,000,000
CHRISTIAN URBAN MISSION					
66. Non-Christian megacities	5	65	95	126	202
67. New non-Christian urban dwellers per year	5,200	51,100	69,300	80,900	140,000
68. Urban Christians	159,600,000	660,800,000	844,600,000	980,000,000	1,393,700,000
69. Urban Christians as % of urban dwellers	68.8	47.8	46.3	45.5	44.5
70. Evangelized urban dwellers, %	72.0	80.0	83.0	86.0	91.0
CHRISTIAN MEGAMINISTRIES					
71. World total all persons reached per day	250,000	10,000,000	30,000,000	45,000,000	70,000,000
WORLD EVANGELIZATION					
72. Unevangelized populations	788,159,000	1,391,956,000	1,380,576,000	1,326,319,700	1,038,819,000
73. Unevangelized as % of world	48.7	38.6	31.6	27.3	16.6

- International Bulletin of Missionary Research

Annual Statistical Table on Global Mission: 1986

David B. Barrett

Introduction

The table opposite is the second in an annual series. Last January we gave statistics on sixty variables and commented on general twentieth-century trends. This year we add thirteen new variables (lines 7-10, 27, 52, 56, 66-71), and we shall now comment on them.

Worldwide Expansion of Cities (lines 7-10)

One of the most startling phenomena of the twentieth century has been the massive increase in the number of large cities. In the year 1900, the world had some 400 metropolises defined as mother cities of over 100,000 population each. Of these, only 20 were megacities (over 1 million population each), and 2 were supercities (over 4 million), i.e., London and New York. By 1986 these have mushroomed startlingly to 1,780 metropolises, 286 megacities, 46 supercities, and 14 supergiants (over 10 million population each). By A D 2000 megacities will have reached some 433 in number.

The Central Role of Christian Martyrs (line 27)

People often criticize statistics of Christians for not including quality of commitment. Line 27 describes Christians who undergo the ultimate test of commitment: martyrdom, which means losing one's life for Christ as a result of human hostility. The annual numbers involved throughout the twentieth century are far higher than any of us had hitherto imagined. Martyrdom continues to play a major role in local, national, regional, continental, and global evangelization. Pentecostal theologian W. J. Hollenweger was right when he once wrote: "Evangelism is the most dangerous business."

Ecclesiastical Crime (line 52)

It brings a note of reality to any analysis of Christian finance (line 48 onward) to realize that ecclesiastical crime is becoming a significant factor in many parts of the world. In the first world (Western world), embezzlement of church funds is still rare, largely because of the power of public opinion, tenacity of the investigating press, and swift retribution from the law. In the second world (Communist world), secret police discredit clergy and bishops with false accusations, and agents deliberately subvert or entrap church leaders with large cash payments. In the third world, ecclesiastical crime has now reached serious proportions. Whereas 95 percent

of church leaders there are honest persons of integrity, some 5 percent have become small-time ecclesiastical crooks embezzling sizable church funds, overseas grants, relief donations or foreign currency, or setting up phony relief or third-world-mission projects. A major factor contributing to this rash of petty crime has been the reluctance of Western donor agencies to enforce strict accounting for the huge sums of money they unload on third-world churches every year.

Christian Use of Computers (line 56)

There are now some 50 million computers of all kinds in the world, including mainframes, minicomputers, microcomputers, and word-processors. Line 56 gives one result from our ongoing survey of computerization as practiced or planned by all Christian confessions and denominations and agencies based in Rome, Geneva, Canterbury, Paris, London, New York, Washington, Moscow, Tokyo, et alia. At present, almost all of these are operated as stand-alone systems solely for the benefit of individual Christians or offices. We hope it may soon be possible to link up all such systems into a single voluntary global network.

Christian Urban Mission (lines 66-70)

The number of urban Christians as a percentage of urban dwellers has fallen markedly during this century from 68.8 percent in the year 1900 to 45.5 percent today, largely as a result of massive urban population increase in third-world countries traditionally hostile to Christianity (line 69). The churches are losing the cities at the rate of 80,900 new non-Christian urban dwellers every day, or one every second (line 67). Whereas in the year 1900 there were only five non-Christian megacities in existence (the largest being Tokyo, Peking, Calcutta, Osaka), today that number has mushroomed to 126 non-Christian megacities and is likely to reach 202 by A D 2000. Many of these cities show growing hostility to organized Christian mission. This is formidable opposition indeed, totally unexpected by mission strategists in the year 1900.

Christian Megaministries (line 71)

Lastly, we should note that over the last five years, the number of persons reached by organized mass Christian outreach every day has been increasing markedly. In 1983 the United Bible Societies distributed 497,714,000 Scriptures (Bibles, Testaments, Portions, and Selections) in 1,800 languages (which is an average of 1.4 million a day). Christian movies in 1985 were shown to audiences averaging a million each night. Christian broadcasting in 1985 reached 23 percent of the entire world once a month or more, which means an average of 37 million different people every day. Such megaministries offer the only hope for keeping up with or surpassing the global population explosion of 84 million a year.

David B. Barrett, a contributing editor, has been a missionary of the Church Missionary Society since 1956, and research officer for the Anglican Consultative Council and the Lambeth Conference since 1970. He is currently Research Consultant to the Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia.

METHODOLOGICAL NOTES ON TABLE (referring to numbered lines on facing page). Indented categories form part of, and are included in, unindented categories above them. Definitions of categories are as given and explained in *World Christian Encyclopedia* (1982), with additional data and explanations as below. Sources include in-process world surveys by author.

- 7-10. Indentation means: supergiants are also counted as supercities which are also megacities, all of which are also metropolises ("mother cities").
- 11. Widest definition: professing Christians plus secret believers, which equals affiliated (church members) plus nominal Christians.
- 18. Adherents of Asian so-called New Religions (non-Christian, syncretistic).
- 21. Mainly Chinese folk religionists.
- 22. Definition as in 11.
- 24. Church attenders, by churches' own definition.
- 24-26. These entries are selected sub-groups of 23.

- and are not intended as a complete breakdown of 23.
- 25. Active members of the Renewal in older mainline denominations (Anglican, Catholic, Orthodox, Protestant).
- 26. Secret believers.
- 27. World totals for all confessions (from survey by author, forthcoming).
- 28-34. The total of these entries can be reconciled to line 11 by referring to WCE, Global Table 4. To the total of these entries, add the category "nominal Christians," and subtract "doubly-affiliated" and "disaffiliated" members, as found there.
- 35. Definitions of the eight continents or continental areas follow exactly United Nations practice.
- 43. Including 44.
- 48-55. Defined as in article "Silver and Gold Have I None," in *International Bulletin of Missionary Research*, October 1983, p. 150.
- 51. As distinct from churches' (denominational) income.

- 52. Amounts embezzled (U.S. dollars, per year).
- 56. Total computers and word-processors owned by churches, agencies, groups and individual Christians.
- 57. On strict UNESCO definition of book (over 49 pages).
- 58. As 57, but adding the mass of smaller devotional literature (prayer books, service books, liturgies, hymnbooks, choruses, etc.).
- 63. Total of audiences in 64 and 65, excluding overlap.
- 65. Total regular audience for Christian programs over secular or commercial stations.
- 66. Megacities with long non-Christian or anti-Christian tradition (Hindu, Muslim, Buddhist, etc.), under 25% Christian, and usually hostile to Christian mission.
- 71. Megaministries are defined here as ministries which each reach over 1 million persons every day. Total includes Scripture distribution, literature, tracts, broadcasting, mass media, films, audiovisuals; it also includes duplications and overlap.
- 72-73 (also 70). Defined as in WCE, parts 3, 5, 6, 9.

STATUS OF GLOBAL MISSION, 1985, IN CONTEXT OF 20TH CENTURY

Year:	1900	1970	1980	1985	2000
WORLD POPULATION					
1. Total population	1,619,886,800	3,610,034,400	4,373,917,500	4,781,124,000	6,259,642,000
2. Urban dwellers	232,694,900	1,354,237,000	1,797,479,000	2,053,544,000	3,160,381,900
3. Rural dwellers	1,387,191,900	2,255,797,400	2,576,438,500	2,727,580,000	3,099,260,100
4. Adult population	1,025,938,000	2,245,227,300	2,698,396,900	2,939,432,000	3,808,564,300
5. Literates	286,705,000	1,437,761,900	1,774,002,700	1,960,103,100	2,697,595,100
6. Nonliterates	739,233,000	807,465,400	924,394,200	979,328,900	1,110,969,200
WORLD POPULATION BY RELIGION					
7. Christians (total all kinds)	558,056,300	1,216,579,400	1,432,686,500	1,548,592,200	2,019,921,400
8. Muslims	200,102,200	550,919,000	722,956,500	817,065,200	1,200,653,000
9. Nonreligious	2,923,300	543,065,300	715,901,400	805,784,900	1,071,888,400
10. Hindus	203,033,300	465,784,800	582,749,900	647,567,500	859,252,300
11. Buddhists	127,159,000	231,672,200	273,715,600	295,570,800	359,092,100
12. Atheists	225,600	165,288,500	195,119,400	210,643,500	262,447,600
13. Tribal religionists	106,339,600	88,077,400	89,963,500	91,130,400	100,535,900
14. New Religionists	5,910,000	76,443,100	96,021,800	106,317,600	138,263,800
15. Jews	12,269,800	15,185,900	16,938,200	17,838,100	20,173,600
16. Sikhs	2,960,600	10,612,200	14,244,400	16,149,900	23,831,700
17. Other religionists	400,907,100	246,406,600	233,620,300	224,463,900	203,582,200
GLOBAL CHRISTIANITY					
18. Total Christians as % of world	34.4	33.7	32.8	32.4	32.3
19. Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,425,927,300	1,844,614,200
20. Practicing Christians	469,259,800	884,021,800	1,018,355,300	1,090,348,400	1,330,325,100
21. Charismatics in Renewal	0	1,587,700	11,005,390	16,759,700	38,861,500
22. Crypto-Christians	3,572,400	55,699,700	70,395,000	78,184,800	106,208,700
MEMBERSHIP BY ECCLESIASTICAL BLOC					
23. Anglicans	30,573,700	47,557,000	49,804,000	51,100,100	61,037,200
24. Catholics (non-Roman)	276,000	3,134,400	3,439,400	3,600,900	4,334,100
25. Marginal Protestants	927,600	10,830,200	14,077,500	15,770,800	24,106,200
26. Nonwhite indigenous Christians	7,743,100	58,702,000	82,181,100	94,797,600	154,140,400
27. Orthodox	115,897,700	143,402,500	160,737,900	169,648,700	199,819,000
28. Protestants	103,056,700	185,723,424,200	262,157,600	277,914,100	345,709,100
29. Roman Catholics	266,419,400	477,672,319,100	802,660,000	872,104,700	1,132,541,500
MEMBERSHIP BY CONTINENT					
30. Africa	8,756,400	115,924,200	164,571,000	191,080,700	323,914,900
31. East Asia	1,763,000	10,050,200	16,149,600	19,333,300	27,560,300
32. Europe	273,788,400	397,108,700	403,177,600	406,235,000	411,448,700
33. Latin America	60,025,100	262,027,800	340,978,600	383,250,800	555,486,000
34. Northern America	59,569,700	169,246,900	178,892,500	183,852,300	201,265,200
35. Oceania	4,311,400	14,669,400	16,160,600	16,909,400	21,361,500
36. South Asia	16,347,200	76,770,200	106,733,200	123,097,800	185,476,700
37. USSR	97,002,000	86,012,300	96,726,500	102,168,000	118,101,000
CHRISTIAN ORGANIZATIONS					
38. Service agencies	1,500	14,100	17,500	19,300	24,000
39. Foreign-mission sending agencies	600	2,200	3,100	3,500	4,800
40. Institutions	9,500	80,500	91,000	96,000	103,000
CHRISTIAN WORKERS					
41. Nationals	1,050,000	2,350,000	2,950,000	3,500,000	4,500,000
42. Aliens (foreign missionaries)	62,000	240,000	249,000	250,000	400,000
CHRISTIAN FINANCE (in U.S. \$, per year)					
43. Personal income of church members	270 billion	4,100 billion	5,878 billion	7,450 billion	12,700 billion
44. Giving to Christian causes	8 billion	70 billion	100.3 billion	127 billion	200 billion
45. Churches' income	7 billion	50 billion	64.5 billion	75 billion	80 billion
46. Parachurch and institutional income	1 billion	20 billion	35.8 billion	52 billion	120 billion
47. Income of global foreign missions	0.2 billion	3 billion	5.0 billion	7 billion	12 billion
48. Giving per church member per week					
to all Christian causes	\$0.29	\$1.19	\$1.46	\$1.71	\$2.09
to global foreign missions	\$0.01	\$0.06	\$0.07	\$0.08	\$0.10
CHRISTIAN LITERATURE					
50. New commercial book titles per year	2,200	17,100	18,800	20,800	25,000
51. New titles including devotional	3,100	52,000	60,000	62,000	75,000
52. Christian periodicals	3,500	23,000	22,500	21,000	35,000
SCRIPTURE DISTRIBUTION (all sources)					
53. Bibles per year	5,452,600	25,000,000	36,800,000	43,000,000	70,000,000
54. New Testaments per year	7,300,000	45,000,000	57,500,000	64,000,000	110,000,000
CHRISTIAN BROADCASTING					
55. Christian radio/TV stations	0	1,230	1,450	1,580	4,000
56. Total monthly listeners/viewers	0	750,000,000	990,474,400	1,090,000,000	2,150,000,000
57. for Christian stations	0	150,000,000	291,810,500	370,000,000	600,000,000
58. for secular stations	0	600,000,000	834,068,900	920,000,000	1,810,000,000
WORLD EVANGELIZATION					
59. Unevangelized populations	788,159,000	1,391,956,000	1,380,576,000	1,335,212,000	1,038,819,000
60. Unevangelized as % of world	48.7	38.6	31.6	27.9	16.6

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17. Mainly Chinese folk religionists.

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21. Active members of the Renewal in older mainline denominations (Anglican, Catholic, Orthodox, Protestant).

22. Secret believers.

23-29. The total of these entries can be reconciled to line 7 by referring to WCE, Global Table 4. To the total of these entries, add the category "nominal Christians," and subtract "doubly-affiliated" and "disaffiliated" members, as found in WCE, Global Table 4.

30. Definitions of the eight continents follow exactly United Nations practice.

38. Including 39.

43-49. Defined as in article "Silver and Gold Have 1

none," in *International Bulletin*, October 1983, p. 150.

46. As distinct from churches' (denominational) income.

50. On strict UNESCO definition of book (over 49 pages).

51. As 50, but adding the mass of smaller devotional literature (prayer books, service books, liturgies, choruses, etc.).

56. Total of audiences in 57 and 58, excluding overlap.

58. Total regular audience for Christian programs over secular or commercial stations.

59-60. Defined as in WCE, parts 3, 5, 6, and 9.

Annual Statistical Table on Global Mission: 1985

David B. Barrett

Introduction

The table opposite is the first of an annual series. It is a brief, abbreviated, quick-reference, statistical summary of the present status, in the year 1985, of the Christian world mission in its totality. It views this mission under sixty different criteria or indicators or variables. It depicts the broad sweep of global mission over the years by setting the 1985 data (in bold type) in the context of the twentieth century. This is done by giving three earlier years of reference (1900, 1970, 1980), and a later one (A.D. 2000, with estimates based on present long-term trends).

The Century of Massive Growth (lines 1-17)

The twentieth century would have startled all earlier Christian observers by the sheer magnitude of its numerical increase. Just about every category has experienced uncontrolled growth since the year 1900: population (line 1, opposite), children, city dwellers

**"What totally new surprises
... can God have in store for
the world of the twenty-first
century?"**

(line 2), literates (line 5), refugees, the blind, the poor, the hungry and starving (now over 1.5 billion in number). Urban dwellers increase by a million a week. Psychotics at present number over 45 million, psychoneurotics over 800 million. For the Christian who cares about God's world, and His mission in it, it has already become a global nightmare.

The great non-Christian world religions share in this growth too. Muslims (line 8) increase by 17 million a year, Hindus (line 10) by 12 million, Buddhists (line 11) by 4 million. By virtue of their location in countries with high fertility, Islam and Hinduism are also growing in percent of world population, while Christianity is decreasing very slightly proportionately, though increasing in absolute numbers (line 7). *Christianity 2.3 million a year. (l. 7)*
Non-religious 90 " " " "

East Asia as a Powerhouse (line 31)

China is the country to watch here. Line 31 presents a conservative scenario. But if the growth in China's Christians evident at present continues, it may soon reverse the global trend and make Christianity also a proportionately expanding world religion. The 1984 evidence is not yet conclusive. In 1980 the *World Christian Encyclopedia* (WCE) estimated the total of evangelized persons in China (persons aware of Christianity, Christ, and the gospel) at 258 million but with known baptized members of known churches conservatively estimated at only 1,800,000 (pp. 231, 234, 798, 810).

David B. Barrett, a contributing editor, serves with the Church Missionary Society in East Africa, where he is Research Officer, Church of the Province of Kenya, and for the Anglican Consultative Council, and the Lambeth Conference. The World Christian Encyclopedia, which he edited, was published in 1982.

Since then, serious estimates of the size of China's burgeoning house-church movement have mushroomed, first to 15 million, then to 50 million, then to 75 million, and now to 98 million. Clearly such claims cannot refer in their entirety to newly baptized members (No Communist party in power would tolerate such cataclysmic overt church growth!). A large proportion must be seekers, inquirers, sympathizers, the interested, the attracted, the influenced, the fascinated, the almost persuaded—what the WCE calls "evangelized non-Christians" who know about Christ and the gospel but who have not yet taken the step of commitment. Such enormous numbers would obviously overturn the conservative estimates here (line 31) for East Asia (China, Japan, Korea). By A.D. 2000, East Asia would then have become a major center of dynamic Christianity—perhaps the major Christian global powerhouse of the twenty-first century. And all this with little or no active help from most strands of Western Christianity—except prayer.

Growth in Global Ministries (lines 38-58)

The twentieth century has also seen a phenomenal mushrooming of Christian resources and ministries. Service agencies (parachurch organizations, line 38) have increased twelvefold from 1,500 in 1900 to 19,300 today; Christian institutions, tenfold (line 40). The fifteenfold increase in Christian stewardship of money (line 44) is not nearly so spectacular because the United States dollar of 1900 was equivalent to \$11 today. We note further that parachurch income (line 46) is rapidly overtaking denominational income (line 45). Literature and Scripture ministries (lines 50-54) have all risen phenomenally. So, of course, has the ministry of Christian broadcasting—from absolutely nothing in 1900 to a total regular audience for Christian programs of 2,150 million projected for A.D. 2000. What totally new surprises of this type, completely unknown and unexpected, can God have in store for the world of the twenty-first century?

Progress in World Evangelization (lines 59-60)

The last two lines attempt to measure progress with the unfinished task of world mission, at least by one criterion. Everything depends here on what definitions we espouse. If we adopt the narrower definition that only Christians can be called evangelized (or the even narrower one that only active, committed, believing Christians can be termed evangelized), then progress, on this criterion, is nil. Line 18 then gives us the progress of world evangelization, and the unfinished task becomes 100 percent minus the percentages on that line. No progress has occurred across the twentieth century; there is even a small decline.

But this "high-church" measure of evangelization counts only Christians or church members. It ignores the massive increases since 1900 in the whole vast range of resources and ministries just described (lines 38-58). A measure that includes all these is defined in WCE, parts 3, 5, 6, and 9. This yields the figures in lines 59 and 60. This method demonstrates the very considerable progress that there has been across the twentieth century in terms of reducing the magnitude of the unfinished task.

s. Moffett. CH02'95.asi[a]

Asian Christianity in the 20th Century

Samuel Hugh Moffett

My subject is Christianity in Asia, but anyone who talks about Asia has a problem. Anything you say about Asia is false. Asia is so vast and so varied that what you say about any one part is going to be false about another part. Let me give you an example: two eminent authors who write about Asia ^{but} come up with two diametrically opposite conclusions. The first is a highly respected Indian historian, K. M. Panikkar. In a much quoted book (1953), he says flatly, "...the [Christian) attempt to convert Asia has failed."¹ Christianity has failed in Asia.

But the second, Harvard's mercurial Harvey Cox, writing a few years later, this year 1995 in fact, comes back from a visit to South Korea with a completely different view. Instead of terminally ill, as Panikkar described it, Cox found Christianity so alive and crackling in Asia, particularly in Korea, and especially Pentecostalism, that he says, "...there is no reason why Pentecostalism could not eventually become a major force in all of southeast Asia, in China, and in Mongolia and Siberia." "...nearly half the populace [of South Korea] is churchd," he said.²

Which one is right, Panikkar or Cox? Is Christianity dead in Asia, or is it about to explode across the continent as a major actor in the continent's future?

My thesis in this lecture will be that Panikkar and Cox are both wrong. "Anything you say about Asia is false". But both are also partly right, and I think Cox, the optimist about a Christian future in Asia, is more right than Panikkar the pessimist. I'll tell you why I think so, and in the process I'll be telling you why I believe that Asia is the greatest political, the greatest economic, and the greatest Christian challenge in the world today. I'll begin with three revolutions.

¹ K. M. Panikkar, Asia and Western Dominance, (London: Allen & Unwin, 1953, 297.

² Harvey Cox, Fire From Heaven, (Reading, Mass.: Addison-Wesley 1995), 220.

Asia's three revolutions.

Asia in our time has passed through three revolutions which may soon make it the center of the world, as Europe once was, and North America is now. Not today's Asia, but tomorrow's 21st century Asia. Asia changes so incredibly fast. It has changed as much in two generations, my father's and mine, as the West changed in 200 years during the industrial revolution.

There is an island off Korea's east coast where, in the 1960's, they put a bicycle wheel in the school museum. The island is so isolated and rises so steeply from the sea that no wheeled transportation was possible, and the islanders apparently wanted their children to know what a wheel actually looked like. Yet at the same time, just down the coast, other Koreans were already building what is said to be the largest steel shipyard in the world, a huge, sprawling thing, bigger than anything in Japan or the United States, where they assemble and weld together in one piece the biggest oil tankers yet made, bigger than the Empire State Building.

The 1950s were the years of the first revolution, which Gunnar Myrdal calls the revolution of rising expectations. The west was affluent; the east poor; but all that Asia needed to catch up, it was told, was to do away with laissez-faire capitalism and exploiting colonialism, and let national planning bring freedom and prosperity to the people, preferably under the leadership of a communist Marxist elite.

It didn't work, as we know, so the 1960s and 1970s brought in a second revolution: the revolution of falling expectations. Central, bureaucratic planning did not bring in what was designed. Asia had been "more planned against than planned for", according to Myrdal.³ And Asia didn't like the taste of that failed revolution.

So now Asia seems to be entering another period, not as optimistic as the first, but not as discouraged as the second. It appears to be on the verge of a third revolution: a revolution of reassessment.

³. Myrdal, Gunnar, Beyond the Welfare State, (New Haven: Yale University Press, 1960; and Asian Drama, 3 vols., (NY: Pantheon, 1965), esp. 2: 937 ff.

reassessment. China is the prime example. China is pausing to look back at the failure of the great Communist revolutions of Mao Tze-Tung and Lenin. Their failure makes a western recession look good.

What this means for the history of Christianity in Asia in our time is that this third revolution gives the church a second chance. Panikkar was partly right, Christianity in Asia in the 1950s did look like a failure. Some of his criticisms of Christianity's link to colonialism are right on target.⁴ But in reassessment, historians are taking another look at two forces in history to which many of them had been strangely blind. On the one hand, either through ignorance or secularist arrogance they underestimated the power of religion; it has changed history again and again. And second, they consistently understated the positive role of Christianity in the third world. Marxist historians caricatured religion as "the opiate of the people", and missionaries as "running dogs of the imperialists". But today many new Asian historians are changing their minds. The most prestigious university in communist China is actually opening a Department of Christian Studies. More and more they are willing to admit that Christian missions were a primary liberating agent in the modernization of Asia. Apparently the missionaries were doing something right. Colonialists and communists were both on the wrong side of history, and both lost. The missionaries, I believe, have usually been on the right side of history, and it is their disciples who have won the battles for freedom in so much of the third world--Africa and Latin America as well as Asia.⁵ But now back to Asia: a quick continental overview.

⁴ Panikkar gives four important criticisms which must be taken seriously: 1) The Christian churches were hopelessly divided into warring sects; 2) This cast doubt on its claim to have "a monopoly on truth"; 3) Christian missions were unforgivably tainted by their ties to colonial imperialism; and 4) Western missionaries were offensively arrogant about the supposed superiority of western culture. (Op. cit., 297).

⁵ On the need for rewriting the history of missions in Africa, see Lamin Sanneh of Yale, "Christian Missions and the Western Guilt Complex", Christian Century (4/8/1987), 330-334, and West African Christianity: the Religious Impact, (Maryknoll

Asia: four continents and five major religions.

Asia is not just another continent; it is a supercontinent. It is so big that the United Nations divides it into four continents, North, South, East and West Asia.⁶ (See Handout, #2 FOUR ASIAs for statistics. Europe, by comparison is just a big promontory jutting off the Asiatic mainland to the West where it loses itself in the Atlantic Ocean. And Asia is crowded. It holds 58%, nearly 60% of all the world's people. By contrast, North America has less than 6% of the world's people. And Asia is religious. It is the birthplace of the world's five largest religious blocs: Buddhism, Confucianism, Hinduism, Islam and Christianity.⁷ (See Handout, #3 WORLD RELIGIONS)

If Christianity is Asian, then why is Asia, in terms of percentage of population, the least Christian continent in the world? (See Handout, #5 CHRISTIANS BY CONTINENTS):.

LATIN AMERICA, 89%	440,000,000 of	492,000,000 population	
NORTH AMERICA, 78%	230,000,000 of	289,000,000	"
EUROPE & USSR, 66%	530,000,000 of	800,000,000	"
AFRICA 48%	341,000,000 of	700,000,000	"
ASIA (+Mideast) 7%	252,000,000 of	3,588,000,000	" ⁸

NY: Orbis, 1983).

⁶ Out of Asia's total population of 3,344 m. (excl. USSR): East Asia has 1,366 m. people, more than Africa and Latin America combined (700 m., and 402 m = 1,192 m.); China alone has more people (1,150 m.) than Europe and North America combined (800 m.) South Asia has 1,461 m. people. India alone has more than all Africa (866 to 700 m.)

⁷ Worldwide, the religions in order of numerical strength and proportion of world population are:

Christians	1,940,000,000	33.7%
Islam	1,058,000,000	18.3%
Non-religious	937,000,000	16.3%
Hindus	777,000,000	13.5%
Buddhists	341,000,000	5.9%
Atheists	242,000,000	5.6%
New religionists	128,000,000	2.2%
Tribal religions	99,000,000	1.8%

-- adjusted from IBMR, Jan. 1995, p. 25.

⁸ Numbers refer to "affiliated" (i.e. total who claim to be Christians. (adapted from Int'l Bulletin of Missionary Research, Jan. '95; and World Almanac, 1995).

Why is the percentage so low in Asia? One answer is the powerful counter-claims of the other great Asian religions. But another answer lies in the history of Christianity, itself. Most Asians still look at Christianity and find it wanting. They believe that their own inherited ways of thought and behavior are more than a match for anything the West has to offer. So 93 out of every 100 Asians have resisted the expansion of Christianity. *But the 7 out of 100 Asians who have become Christian - in the last 100 years have been a major factor, a part of the spearhead of Asia's revolutionary transformation.* But for the rest of this hour let me use East Asia as my example to make a counter-claim: despite its history, Christianity is expanding so fast in East Asia that although it has made some mistakes, its future, far from hopeless, may change the religious history of the whole continent for the next hundred years. *which is just what Harvey Cox came here from S. Korea to say.*

East Asia consists essentially of just three countries-- China, Korea and Japan. But those three occupy more land than North America, and contain more people than Africa and Latin America combined. And economically and culturally East Asia is now the leading edge of change in the whole continent. Let me use China as my first example.

China: where failure now looks like success..

Five times in the long history of Christianity in East Asia, Christians opened the door to China, and five times China slammed the door shut against them. (See Handout, #6 FIVE PERIODS)⁹ Panikkar tends to remember only the times the door closed. I would remind him that each time the door closed, Christians opened it again and kept coming.

But when the door to China slammed shut on me personally in 1951, I came close to agreeing with Panikkar. I thought we had failed again. I had reached China just in time to see 150 years of remarkable Christian progress [in the period I call "Protestant I"]

⁹ FIVE PERIODS OF ENTRY & REJECTION IN EAST ASIA

- I. Nestorian I (635-907). Alopen reaches China.
- II. Nestorian II; R. Cath. I (1200-1368). Sorkaktani
- III. Roman Catholic II (1552-1773). The Jesuits
- IV. Protestant I; R. Catholic III (1807-1949). Morrison, Hong, the CIM
- V. The Communist Revolution (1949...)

(1807-1949) wiped out by a communist revolution. The period began with Robert Morrison the first Protestant missionary to China. ¹⁸⁰⁷ The owner of the ship that took him across the Pacific laughed at him, "Mr. Morrison, do you really expect that you will make an impression on the...great Chinese Empire"? And Morrison said, "No, sir. but I expect that God will." Was he wrong? Seven years later Morrison could still not report a single convert. In the first 25 years of that first Protestant China mission only ten Chinese Protestants were baptized--ten out of 300 million Chinese. About all that Morrison accomplished was to translate the Bible into Chinese.¹⁰ As Panikkar said, it was impossible to convert Asia.

But all God needed there at the beginning was that translation of the Bible. And twice in the next hundred and fifty years Chinese Christianity seemed on the verge of a breakthrough that would win the whole country. The story can be told in terms of three military revolutions, somewhat paralleling continental Asia's three social revolutions which I described earlier:

1. the Taiping Rebellion of 1850;
2. the nationalist revolution of 1912;
3. the communist revolution of 1949.

The first military revolution, the Taiping Rebellion (1850-1860), was a curious thing. In 1851 a native revolt broke out against the corrupt Ch'ing dynasty and almost toppled the Manchu emperor from his throne. What was so remarkable about it was that the leader of the rebels, Hung Hsu-Ch'uan (I'll call him Brother Hung), considered himself to be a Christian, and Christians were very rare in China then. He had come across a portion of Morrison's Bible and was converted. I think he was only semi-converted, for though he was very earnest he was far from being orthodox. He was, in fact, a narrow, rigid, heretical Christian. He announced that all Chinese must worship God--good; and destroy their idols (that depends). He published his own edition of the Bible (a dangerous business). All officers in his army were required to attend Sunday worship. If they

¹⁰ Elizabeth Morrison, Memoirs of the Life and Labours of Robert Morrison (London: 1839); 1:136, 4089 f., 212 f.

missed, they were flogged. If they missed two Sundays in a row they were executed. It was a violent, unchristian kind of discipline, but for an army, very effective. When he captured the southern capital, Nanking, even the western powers began to take Brother Hung seriously. Perhaps he would be the Constantine for which Asia had been waiting for 1500 years, at last a Chinese Christian emperor. One report estimated that Brother Hung had 30 million Chinese followers, all calling themselves Christians, just as he ordered. But he never became emperor. His "Christianity" turned out to be a flawed mixture of Bible truth, Chinese myth and imperial ambition. In the end the so-called Christian west sent a Christian general to an anti-Christian dynasty to put down what called itself a Christian uprising, and the Taiping Rebellion failed.¹¹

Now jump forward about 60 years. Another revolution-- the Chinese revolution of 1912, which ended the old Manchu dynasty and established the Republic of China. This revolution also had strong Christian connections. Its leader was a young radical educated by Protestants, baptized in 1884. His name was Sun Yat-Sen. For a while he became an enthusiastic lay-preacher. Now unlike the Taiping rebellion this revolution succeeded. The dynasty fell, and the new Republic of China elected as its first president, the young Chinese Christian, Sun Yat-Sen. The next fifty years, says Latourette, were a time of "unprecedented open-mindedness to the Christian message and of friendliness to the messengers", the missionaries.¹² For a time in the 1920s and early '30s there were 8,000 Protestant missionaries in China. The Chinese Catholic community was twice as large as the Protestants. The next president was also a Christian, a general named Chiang Kai-Shek, a Methodist. Christian colleges blossomed, interest in the Christian faith boomed, and it was said that in the "Who's Who in China" 25% of China's intellectual and political elite

¹¹ On the Taiping Rebellion see, for example, the three volumes of Franz Michael, The Taiping Rebellion, (Seattle: 1966-1971).

¹² Latourette, History of Christian Missions in China, (New York, 1929), 610.

professed to be Christian. Would General Chiang, an acknowledged Christian ruler of the largest country in the world, be the second Constantine? History's answer was "No".

I found that out very quickly. Fast forward another twenty years. I reached China in 1947.. My timing could not have been worse. China was in civil war-- Chiang Kai-Shek's nationalists against Mao Tze-Tung's communists. When I asked, "Who will win?", they said, "The communists," and they were right. Within a year and a half the communists captured the university where I was teaching, and went on to take the rest of the country. Two years later I was expelled. "When we get rid of you missionaries," the communists boasted, "the Chinese church will wither away". And when I left China I was almost discouraged enough to believe them. Maybe Panikkar was right, and Christianity was about to die in Asia. That was in 1951. There were then about three million Christians in China--two million Roman Catholics and one million Protestants, and the executions began shortly after we were expelled.

But Panikkar was wrong. Today, after nearly forty years of the communist revolution, it is the communists who are withering away, and it is the Chinese Christians who are still there, growing and growing and growing--stronger every year. No one really knows how many Christians there are in China today. The government says about 15 million. But the real figure, which has to be an educated guess, is probably somewhere between 45 and 65 million--from three million to 65 million is not "withering away".

What, then, of the future in China? There are still problems, the most pressing of which is the split between the government-recognized churches of the Protestant "Three-Self Church", and the "underground" churches of the "House Church Movement." The "Three Self Church" chose the Biblical admonition, "Let everyone be subject to the governing authorities" (Rom. 13:1) and its churches, though severely restricted, were allowed to remain open. The "House Churches" chose a different text, "We must obey God rather than any human authority" (Acts 5:29), and refused to be governed by an atheistic regime.

← alternative
addition
see SA
9A
at end

But be careful before you jump to judge one of them right and the other wrong. The "Three Self Church" is to be commended for preserving a visible presence for Chinese Christianity through the long years of the revolution. It was right in thinking that Christians must not be afraid of social reform. But it ran a risk--too much dependence on government, and a tendency to emphasize political social action over faithfulness in worship and prayer. The right wing went underground, and is now the largest and fastest growing segment of the Protestant movement, though still without government recognition. But it, too, runs a risk--the lack of an educated Christian leadership, and too little appreciation of the necessities of social reform. Valiant efforts are being made on both sides to heal that crippling division.

The Catholic side split also. Their left wing developed into the Catholic Patriotic Association. It accepted the communists' demands that they cut all foreign ties, which meant a renunciation of the authority of Rome and the Pope. Their right wing, steadfast through persecution and imprisonment, and fiercely loyal to Rome, has virtually disappeared. But on both sides there are attempts to recover the relationship with Rome that alone would restore Chinese Catholicism's validity as a Catholic Church.

Japan: The Church That Didn't Grow.

Japan is a very different story. I wish I had time to tell the story, for it would bring a refreshing breath of hard realism into this too brief survey. Japan is a good antidote to too much Christian triumphalism. One statistic will have to suffice. It is interesting to reflect that there were more Christians in Japan in the 17th century, three hundred and fifty years ago, than there are today: Japan is less than 2% Christian today; China about 6%; and Korea perhaps 30%. I must move on to Korea.

The story of Christian mission in Japan, sandwiched in between two brighter stories of triumph (China and Korea), should remind us that Christianity is not always a success story as the world defines success. But time does not allow that.

In the 19th century, while the Chinese empire was

crumbling, the Japanese empire set out to conquer the world. In 1894 it defeated China. A Chinese army came rolling south with Mongolian cavalry straight out of the days of Genghis Khan with banners and drums. But its officers were still being chosen on the basis of their ability with the bow and arrow. The Japanese, silent and efficient, had modern guns. The great land battle of the Sino-Japanese war was fought over Pyongyang, where my father had just established residence as a missionary. And after the battle, as he rode horseback through the battlefields and counted the Chinese bodies laid out for miles, he said he felt he was watching the end of the Middle Ages--guns against armour. Less than ten years later little Japan defeated the Russian empire in the Russo-Japanese war (1904-05), and when my father saw his first Russian prisoners in Japanese prisoner-of-war camps, he said he felt he was watching the end of another age, the age of the end of western domination of Asia.

So a victorious imperial Japan, unlike defeated imperial China, met the incoming wave of 20th century Christian missionaries with an air of assurance that felt no need to reexamine its own religious foundations and consider Christianity. After all, it had just soundly defeated one of the greatest Christian empires in the western world, Russia. The result was little progress in Christian missions in Japan. And in thirty more years the Japanese began a crusade to conquer East Asia, first, then the rest of Asia, and perhaps next, the world. But to conquer the world, Japan knew it needed more than an army. It needed a faith, and what better faith than Japanese Shinto with its syncretistic ties to Japanese Buddhism. So, beginning with Korea, which they absorbed into their empire in 1905 after defeating Russia, they began to force Christians to adjust to Japanese Shinto shrine worship, worship of the Emperor as divine. While China was beginning to think it had a Christian Constantine, Chiang Kai-Shek, Japan already had its emperor-god, Hirohito.

Korea: a success story, but with problems.

My last example is Korea. It is hard for Christian observers not to be triumphalist in describing South Korea. A recent visitor

returned not long ago from that country almost in shock. Methodism, he said, began in England with John Wesley, but the largest Methodist congregation in the world is not in England. It is in Seoul, Korea. Presbyterianism began in Geneva with John Calvin, but the largest Presbyterian congregation in the world is not in Geneva. It is in Seoul, Korea. Pentecostalism as a modern movement began in Southern California, but the largest Pentecostal congregation in the world is not in Southern California. It is in Seoul, Korea.

But you don't have to go to Korea to sound triumphant about Korean Christianity. ~~Here~~ in Princeton, American mainline Protestantism is in decline all around us. But put the point of a draftsman's compass at Mercer and Nassau, and draw a circle with a 70-mile radius around where I am standing, and you can count 700 Korean churches within that circle - 700 new churches which were not here 35 years ago.

Or take the whole continent of Asia. In 1900 in all Asia there were only 18 million Christians. Today there are 275 million-- a 15-fold increase in 100 years, which is more than 3 times as fast as the increase in the number of Muslims in Asia in that same period.¹³ There are more Christians in Asia than there are people in the United States. And for any of you who are Presbyterians and are wondering whether at the rate we are declining in the west, there will still be any Presbyterians fifty years from now, cheer up; there are more Presbyterians in Korea than in the United States, and for every Presbyterian we lose here, in Korea two or three new Presbyterians are added. Korea has about 14 million Christians, of whom in 1995 more than eleven million are Protestants, and about six million of those are Presbyterians.

What happened in Korea? Whatever happened, it certainly

¹³ In Asia since 1900 Christians increased from 18 million to more than 275 million, a factor of 15; while Muslims grew from 170 million to 688 million, a factor of only 4. In that same period Hindus increased from 200 million to 745 million, a factor of 3.6; and Buddhists from 100 million to 332 million, a factor of 3.3; (World Almanac, 1995, p. 731, and Catholic Encyclopedia, 1910). The growth of Christians far outpaced all other Asian religions.

impressed Harvey Cox, though in his understandable surprise at the Pentecostal explosion, he missed the fact that there are five times as many Presbyterians as Pentecostals in Korea. (Cox is mistaken, also, when he labels Korean Pentecostalists as "Christian shamanists").

The question still stands. What happened in Korea? The growth is obvious. Protestants grew faster than Catholics; and Presbyterians grew faster than Methodists, Pentecostals and Baptists combined. When my father went to Korea 105 years ago there were less than 250 Protestant Christians in all Korea, north and south, and only two little Protestant congregations; one Presbyterian and two Methodist. Those 250, north and south, in 1890, grew to nearly 12,000,000 Protestants in the south alone today, not counting 2½ million Catholics, and a half million "marginal sects", like the Unification Church. (Operation World, '95)

But what made it grow? The best answer I know was given by my father sixty years ago. To an inquiring committee from America, he simply said, "For the last fifty years we lifted up to this people the Word of God, and the Holy Spirit did the rest." Too simple, maybe, but if Christians don't begin there, they usually don't begin at all.

However, there are other important reasons why the Korean church grew. I would mention, first, a non-theological reason. Christian missions to Korea came in with no imperialist, colonial baggage. It was an Asian colonialism (Japan) which Korea resented, not the west. The American missionaries came as friends, not exploiters. Moreover - it was more the friendly and Asian it was impressed in Korea 1919 2½; pp 507-4. Did it?

2. A second non-theological reason is that the Protestants came at a time when Korea's religious and cultural heritage was crumbling. A 500-year-old Korean dynasty was tottering to its end. Confucianism, Buddhism and Shamanism had all failed them when the country was conquered by Japan. The failure of the old traditions opened the way for them to look for hope to the new faith brought by their friends, the missionaries.

3. But just as important, and probably even more effective, was

a third reason: the wise mission policy of those early missionaries. It is called the Nevius Method, named for an 1850 graduate of Princeton Theological Seminary, who went to China and reacted against old methods of mission work there which, in his view, had kept the control of the Chinese church in missionary hands too long. His advice to his colleagues in China was, "Trust the Holy Spirit, and trust the converts the Spirit gives you. Let them evangelize their own country and build up a Chinese church". It was too late; the old methods were too well established. But in 1890 when he brought the same message to a meeting of pioneer missionaries in Korea, they listened, and it became a turning point in the history of Korean Christianity. The Presbyterian mission adopted the "Nevius Method" as the official mission policy. It is no coincidence that although Catholic missions began a hundred years earlier, and Methodists at the same time as the Presbyterians, there are now twice as many Korean Presbyterians as Catholics, and five times as many Presbyterians as Methodists.

The Nevius Method, known today as the "Three-Self Method",¹⁴ was so successful in Korea that China's communists today unknowingly borrowed the term from the Chinese YMCA, which in turn had borrowed it from Korean Christians. Three Self: the first "self" is self-government, that is, turn over the church to Korean control as soon as there is a Korean ordained ministry to lead it. That was done in 1907, the year the first class graduated from the first Korean seminary. The second "self" was self-support. That was done even earlier, in the 1890s. The mission decided not to pay the salaries of Korean pastors or build Korean churches with American dollars. Instead, they in faith entrusted the full responsibilities of Christian stewardship to their converts. Koreans have been "tithers" ever since.

4. A fourth reason for growth was what could be called the Korean initiative. Mission policy called it the third "self", "self-

¹⁴ The Nevius Method also has roots in the "three-self" mission strategies advocated by Henry Venn in England and Rufus Anderson in America.

propagation". More accurately, it was lay-evangelism, the propagation of the gospel by laymen and laywomen, and it was started in Korea not by the missionaries but by a Korean layman, Suh Sang-Yoon, even before the first missionaries arrived. Suh was converted in Manchuria by Scottish missionaries in 1876 and there helped in the first translation of the New Testament into Korean. He brought some copies of portions of the gospels with him back to Korea in 1893 and formed a little Christian community in his home village. The next year the first American missionaries landed-- Horace Allen, a Presbyterian doctor, Horace Underwood a Presbyterian minister (whose great granddaughter, Laurel Underwood Brundage, may be a member of this class), and Henry G. Appenzeller, a Methodist minister. But Suh Sang-Yun was first. As one missionary remarked in admiration years ago, the Korean Christians have been one step ahead of the missionaries ever since!".

5. A fifth reason which helps to explain the rapid growth was the firm grounding of the church in the spiritual basics of the Christians faith: Bible study for theology, personal Christian spiritual discipline, and enthusiasm for Christian witness. Both the study and the outreach are important. Too much concern about one's spiritual temperature is dangerous. Korean Christianity from its infancy was outreaching, not narcissistic, not selfish. It was evangelistic, missionary, and socially and politically active.

6. So a sixth reason for growth was prayer. A distinctive feature of Korean church life is the day-break prayer meeting. It takes spiritual discipline to get up at 4 or 5 in the morning for spiritual, not physical exercise, prayer. One Presbyterian church in Seoul has two day-break prayer meetings for its congregation: the first at 4:30 to which 5,000 come; and the second, at 5:30 with another 5,000. The pastor said to me, "I wasn't a very good student, as you know (I had been one of his teachers), and I'm not a very good preacher; but I pray."

7. A seventh reason was Bible Study. The early missionaries translated the Bible into common, vernacular Korean using the Korean alphabet so that everyone could read it. They didn't use the

difficult Chinese characters which were taught only to sons of the elite by Confucian scholars. One of the requirements quickly established for full communicant membership in the church in those pioneer days was learning to read. How can you be a Christian if you can't read the Bible? That may explain why Korea today has a higher rate of literacy than the United States.

8. And revival. The Presbyterian church in Korea was organized in the midst of revival. It was a spiritual revival, explosive and spectacular, sweeping through the peninsula from 1903 to 1907 that touched off the first massive ingatherings of church growth and permanently stamped its character with revivalistic fervor that has been compared with the revivals of John Wesley. Though the principal benefactors from the revival turned out to be mostly Presbyterian, the revival also gave Korean Christianity an ecumenical seal of fellowship. The Koreans said to the missionaries, "Some of you go back to John Calvin, and some of you to John Wesley, but we can go back no further than 1907 when we first really knew the Lord Jesus Christ".¹⁵

9 . A ninth reason for growth was Korean Christianity's refusal to polarize evangelism and social action. It practiced both, because to Korean Christians both were gospel, good news. The early missionaries were anything but spiritually other-worldly. The first missionary, Dr. Allen, opened Korea's first modern hospital and then moved from the mission into diplomacy to become an early American Minister (ambassador). No national problem or concern was considered out of bounds for Christian care and concern. The pioneers gave Korea its first schools for women, its first schools for the blind. Underwood imported kerosene and agricultural implements, and naturally a little later his brother's new product, the Underwood typewriter. ^{Hunt started a day - to feel day - same} Moffett opened a timber concession on the Yalu River, managed by Christian Koreans. Foreign traders objected. That wasn't missionary business, they said; it was infringing on the trader's profits. The missionaries replied, "We are not doing it for personal

¹⁵ Moffett, Christians of Korea, 53 f.

gain. We are teaching our converts modern techniques and business methods so they will be able to compete on a more equal footing as Western civilization sweeps in on them". Besides, they said, "No national problem or concern is out of bounds for Christian care and attention." It is no coincidence that the Republic of Korea's first president after independence from Japan was a Christian, a Methodist; and its ^{retiring} present president is a Presbyterian elder, and ^{the 2nd best candidate in the '87 election} the leader of the ^{both} opposition ^{and the woman was the opposition candidate} is a Roman Catholic. ^{the son of the great pastor was also a pastor}

But I must not let myself be carried away with beating the success drums for Korean church growth. It speaks for itself (See KOREAN CHURCH GROWTH in handout). There is one reason for church growth that I don't brag about. It is church schism. One of the hard facts of Korean church history is that one way the Korean church grows is by splitting. They call Korean Presbyterians "the Split P's". There are more than 60 different Presbyterian denominations in Korea. Each has its own General Assembly and its own moderator. Where else in the world will you find a Jesus Presbyterian Church and a Christ Presbyterian Church and Jesus isn't speaking to Christ. But by the grace of God who allows even "human wrath to praise Him" (Ps. 76:10), when a Korean Presbyterian church splits, in ten years each half seems to grow to be as large as the whole was before the split occurred. It is perhaps significant that all the schisms have occurred after the ravages and social disruption of the Korea War (1950-53).

But my time has run out. Let me close with seven one-sentence lessons to learn from the history of the church in Asia, beginning with this preliminary generalization: namely: the future of Christianity in the 21st century will be largely shaped by the rise of the third world church. But... now, the SEVEN LESSONS..

1. Christians will lose if they depend too long on political power, whether national or foreign.
2. They will lose if they fail to be identified with and appreciate their own national cultural heritage; and also if they fail to bear a counter-cultural witness within that heritage.
3. They will lose if they fail to produce educated leadership for the nation and the church.
4. They will lose if they do not validate their spiritual

- message with social compassion and integrity.
5. They will lose, however, if they concentrate on social programs to the neglect of the personal and corporate disciplines and responsibilities of the Christian life.
 6. They will lose if they fail to keep their enthusiasm for evangelism - sharing the Good News of Jesus Christ.
 7. And finally, Christians will lose everything if they abandon their theological center: One God, the Father, who is known most clearly through His Son Jesus Christ, our only Savior, who is known in truth through the Holy Spirit speaking through the Scriptures.

And a final challenge to mission in Asia:

Confucius was born in Asia, and there are more Confucianists in Asia than anywhere else in the world.

Buddha was born in Asia, and there are more Buddhists in Asia than anywhere else in the world.

Hinduism was born in Asia and there are more Hindus in Asia than anywhere else in the world.

Muhammad was born in Asia, and there are more Muslims in Asia than anywhere else in the world.

Jesus Christ was born in Asia, but there are fewer Christians in Asia, in proportion to population, than on any other continent.

Asiafail.#2 (S. Moffett)

HAS CHRISTIANITY FAILED IN ASIA
(Statistics, 1998)

Christianity by Continents:

LATIN AMERICA	89% Xn.	461 m Xns.	490 m. pop.
NORTH AMERICA	75% "	223 m. "	296 m. "
EUROPE & RUSSIA	66% "	535 m. "	727 m. "
AFRICA	44% "	330 m. "	748 m. "
ASIA (+ W.ASIA)	8% "	286 m. "	3513 m. "

Christianity by Country:

KOREA	27.0%	18 m. Xns	45 m. pop.
CHINA	6.5%	50 m. "	1214 m. "
INDIA	2.7%	31 m. "	950 m. "
JAPAN	1.6%	1 M. "	126 M. "

s. moffett. CHO2'95. Asia

OUTLINE AND STATISTICS

I. Three revolutions in Asia. (2 expectations & a reassessment)

II. <u>Four Asias</u> : North (former USSR). pop.	296,000,000
West (Asian Middle East)	219,000,000
South Asia	1,461,000,000
East Asia (China, Korea, Japan..)	1,366,000,000

III. Five World Religions (total membership)

Christians	1,905,000,000	(33.6 % of world pop.
Islam	1,004,000,000	(12%
Non-religious	930,000,000	(16.3%
Hindus	770,000,000	(8%
Buddhists	340,000,000	(6%
Atheists	245,000,000	(5.6%
New religionists	125,000,000	(2%
Tribal religions	99,000,000	(1.8%

IV. World Christians (total, 1,905,300,000)

Roman Catholic	1,034,300,000
Protestant	572,000,000
Orthodox	187,000,000

V. Christians by Continent (total claimed members).

Latin America	89% Christian (440 m. out of 492 m.)
North America	78% " (230 m. " 289 m.)
Europe (+USSR)	66% " (530 m. " 800 m.)
Africa	48% " (341 m. " 700 m.)
ASIA (incl. W.Asia)	7% " (252 m. " 3,588 m.)

(adapted, IBMR Jan. 1995; World Almanac, 1995)

VI. CHRONOLOGY FOR EAST ASIA CHURCH HISTORY

1. Nestorian I (635-907), T'ang dynasty; Alopen
2. Nestorian II; R. Catholic II (1200-1368). Sorkaktani, John of Montecorvino, Marco Polo.
3. Roman Catholic II (1552-1773). Xavier, Ricci, the Jesuits, the Rites Controversy.
4. Protestant I; R. Catholic III (1807-1949). Morrison; the Taiping Rebellion; the China Inland Mission; the Chinese Republic.
5. The Communist Revolution (1949--). Three-Self Church; House Churches; Catholic Patriotic Association.

CHURCH STATISTICS, EAST ASIA: KOREA, CHINA, JAPAN

KOREA, South (33% Christian; est. vary 20% to 43%); pop. 45 m.

	<u>churches</u>	<u>members</u>	<u>affiliated*</u>
Protestant (27%)	37,985	5,080,000	11,805,000
Roman Cath. (6%)	2,950	1,336,000	2,423,000
Marginal (0.6%)	<u>3,150</u>	<u>183,000</u>	<u>594,000</u>
Total	44,085	6,600,000	14,822,000

CHINA (6% Christian; est. vary 2% to 6%); pop. 1,214 m.

Protestant (5.1%)		25,000,000	58,000,000
Roman Cath. (0.8%)		6,000,000	9,000,000
Marginal (0.2)		<u>1,000,000</u>	<u>2,000,000</u>
Total		32,000,000	70,000,000

JAPAN (2% Christian; est. 1.5% to 2.5%); population 126.3 m.

Protestant (1.1%)	6,587	391,000	649,000
Roman Cath. (0.3%)	950	290,000	414,000
Marginal (0.7%)	<u>4,100</u>	<u>605,000</u>	<u>870,000</u>
Total	11,717	1,286,000	1,933,000

TAIWAN (5% Christian); population 21.5 m.

Protestant (3.1%)	2,794	280,000	608,000
Roman Cath. (1.6%)	782	169,000	307,000
Marginal (0.3%)	<u>380</u>	<u>52,000</u>	<u>81,000</u>
Total	3,956	501,000	1,196,000

HONG KONG (14% Christian); population 6.15 m.

Protestant (8.5%)	995	272,000	495,000
Roman Cath. (4.8%)	47	165,000	280,000
Marginal (0.8%)	<u>66</u>	<u>24,000</u>	<u>45,000</u>
Total	1,108	461,000	820,000

Korea, North (0.7%)??; population 26 m.

Protestant (0.4%) ?	2	12,000	80,000 ?
Roman Cath. (0.2%) ?	1		40,000 ?

* "Affiliated" = total claiming to be Christians, including adherents whether baptized and communicant or not. Statistics from Operation World, 1995, adjusted..

SIX LESSONS LEARNED FROM ASIAN CHURCH HISTORY

Thesis:. The future of Christianity in the next century will be shaped by the rise of the third-world churches. BUT..

1. Christianity will be weakened if it depends too long on political power, national or foreign.
2. It will fail if it relates too little or adapts too much to a national cultural heritage.
3. It will not grow if it loses its enthusiasm for evangelism, for sharing the Good News of Jesus Christ
4. It will not succeed if it produces no committed, educated leadership for the nation and the church.
5. It loses credibility if it does not validate its spiritual message with social compassion and integrity, or if it so concentrates on social programs that it neglects the personal disciplines and responsibilities of Christian life.
6. And finally, Christianity is no longer Christian if it abandons its theological center: One God, the Father, known effectively only through His Son Jesus Christ, revealed by the Holy Spirit through the Bible.

READING: SHORT LIST

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The 20th C.

^{The 20th C.}
They call it the ecumenical century. That's all right, but it depends on what is meant by ecumenical". It doesn't mean the century of the World Council of Churches, though we need one; we need to let the world know that even Protestants are not hopelessly divided. And ecumenical does not mean "interfaith", as so many use it today. As Christians have used the Greek word from which we derive "ecumenical", it means Christian unity, not religious unity, and it means "global" in the sense of "world-wide". But it falls apart unless it is combined with that 19th century word, "Mission." Which is why Marge Carpenter, our moderator of the General Assembly a few years ago, still covers the country saying, "Mission, mission, mission". And why John Mackay, when he was moderator of the General Assembly forty years ago, told us Presbyterians, "Mission loses credibility without some visible evidence of Christian unity; but ecumenics without mission ceases to be Christian".

So despite some dark shadows, it's precisely because of the 20th century in missions that I can't be a pessimist about the 21st century and the third millennium. In terms of actual, ^{Christian} visible progress, the 20th was greater than the "great century" the 19th.

WORLD MISSIONS TODAY: THE 20TH CENTURY

My mentor in doctoral studies at Yale, Prof. Kenneth Scott Latourette wrote three thick volumes on what he called "the great century in Christian missions", the 19th. But halfway through the 20th century, writing in 1945, he wondered how to describe it for a final volume. World War II had just ended. He finally decided to describe 20th century missions, up to the half century at least, as "Advance Through Storm". He was quite sure of the last word "Storm", but he was not sure whether by the end of the century we would still be able to call it "Advance".

I wish he had lived to find that he was right. The 19th century was not the end of foreign missions. If anything the missionary movement is stronger, broader, and more global than it was 100 years ago when the century began. But what a change! Where is the growth? Where are the missionary "ends of the earth"? Where are the missionaries coming from, and more important, where are they needed most?

The 19th century, the great century (1792-1900), did not begin as a "great century". For Protestants, at least, it began so small it was not even noticed. But unlike the tiny ripple that sent Carey to India at the beginning of the 19th century, the 20th century started with a tidal wave of missions. A tidal wave traveling west to east and north to south, building up into a great one-directional movement of missionary advance with what seemed to be irresistible force--it carried with it a thousand new missionaries a year for a while, crashing across the coasts of continents as tidal waves do, sweeping, breaking all before it at least it seemed so for the first ten years of the new 20th century, up to the great World Missionary Conference at Edinburgh in 1910.

Then the picture begins to change. The great wave of missions begins to break up on the rocks, as tidal waves do. It hits World War I in 1914, and for the first time millions of non-Christians see Christian missionary countries fighting against

other Christian missionary countries. But it survives the war and regroups for a second great Missionary Conference, Jerusalem 1928. (My father was a delegate at both Edinburgh and Jerusalem).

But Jerusalem 1928 was not so confident as Edinburgh 1910 about missionary advance. Indian and Chinese and African Christians from enthusiastic young mission churches were puzzled when they saw Christian leaders from their mother churches in the West argue heatedly with one another on what the missionary movement is all about. It was the first hint of a theological revolution that to many seemed to cut the nerve of missions, that began to ask, "Are we so sure that we should try to convert people who already have such beautiful old religions of their own?"

People were beginning to think that the day of the missionary was over. It sounds like the end of foreign missions. "We have enough problems right here at home, let's not mess up the rest of the world". BUT IT WAS NOT the end. Let me begin with a little good news.

Perhaps the best brief way to describe the stormy but by no means ineffectual course of the Christian mission in the 20th century is to take the general outline of the characteristics at which we looked in the last hour, and ask how 20th century missions remained the same, or changed for the better, or for the worse, in the 1900s.

<u>19th Century</u>	<u>20th Century</u>
1. Predominantly Protestant	1. Diverse: Protestants, Catholics, Pentecostal.
2. Expanding	2. Leveling off
3. Pioneers	3. Ancillary partners
4. Evangelistic	4. Evangelistic/wholistic/and sometimes confused
5. Theologically Biblical	5. Theological tensions
6. Structure voluntary, moving toward denominationalism	6. Church, Unions, Schisms and parachurch tensions
7. Tinged with colonialism.	7. Tinged with economic and cultural pressures
8. Mission to plant churches on unreached continents.	8. Mission with the churches on all continents to the world.

A good deal of those generalization in the second column

are not good news. but let me begin with the good news.

The 19th century saw great expansion; but are we still growing?

Yes. Latourette was right, it was a stormy century, but he was also right to think it might be an advance. Look at point 2 of the outline: "Expansion". world. As it turned out, it was; it was a story of a great advance in mission, as great as any in the "great century", the 19th-- but very different. It has been a bumpy road. Stephen Neill, in his History of Christian Missions (1964) reminds us that only three religions

"have been always and essentially missionary--Buddhism, Christianity and Islam". Buddhism, he says is declining despite sporadic revivals and its effective influence does not extend beyond East Asia. Islam, despite vast oil wealth, is not expanding except by population increase in the Middle East, parts of Africa [and token growth among blacks in the United States]. Christian missions alone, he said are worldwide and expanding beyond their national, ethnic base.

That is still basically true though it underestimates the counterforce represented by Islam. But American Christians do not quite realize how much their own missionaries accomplished in the last 100 years. They went out to evangelize and plant churches. See # 8 on the outline. And they did--how well they did it! How many of you know the names of the ten largest denominations in the third world?

smoffett. 20c-miss

The Largest Protestant Denominations in the 3rd World

Eight (about one fifth) of the largest Protestant denominations in the third world are Pentecostal, 6 Independent/Indigenous; 5 Presbyterian, 4 United, 4 Anglican; 4 Baptist, 3 Lutheran, and 3 Methodist, and 1 Seventh Day Adventists. By continents: Asia 15, Africa 14, Latin America 5.

(Operation World 2000, adj.)

[China House Church Movement -	35,000,000	(Indep]
1. Assemblies of God, Brazil -	22,000,000	(Pent.)
2. Anglican Church, Nigeria -	17,500,000	(Angl.)
3. 3-Self Church, China -	17,000,000.	(United)
4. Church of Christ, Congo/Zaire	9,200,000	(United)
5. Kimbanguist Church, Zaire -	7,500,000	(Indep.)
6. Anglican Church, Uganda (CMS)	7,400,000	(Angl.)
7. Kale Heywet (Wd of Life) Ethiopia	4,600,000	(Ind., SIM)
8. Univ. Reign of Life Ch, Brazil	4,000,000	(Pent.)
10. Congregatio Crista, Brazil -	3,000,000	(Pent.)
11. Church of South India, India -	3,000,000	(Angl.)
12. Reformed Churches, S. Africa	2,800,000	(Pres/Ref.)
13. God Is Love Ch., Brazil -	2,700,000	(Pent.)
14. Reformed Churches, Indonesia	2,700,000	(Pres/Ref.)
15. Batak Church, Luth., Indonesia	2,500,000	(Luth.)
16. Evang. Chs, W. Africa, Nigeria	2,500,000	(Indep.)
17. South African Methodist -	2,500,000	(Meth.)
18. Hapdong Presbyterian, Korea -	2,100,000	(Pres/Ref)
19. Tonghap Presbyterian, Korea -	2,000,000	(Pres/Ref)
20. Anglican Church, South Africa	2,000,000	(Angl.)
21. Manalista Ch. of Christ, Phil.	1,700,000	(Indep.)
22. Council, Baptist Chs. NE India	1,630,000	(Bapt.)
23. Ch. of Jesus Christ, Madagascar	1,560,000	(United)
24. Reformed Churches, Indonesia -	2,700,000	(Pres/Ref)
25. Burma Baptist Conv'tion, Burma	1,500,000	(Bapt.)
26. Methodist Church, Nigeria -	1,500,000	(Meth.)
27. Brazil Baptist Convention -	1,400,000	(Bapt.)
28. Christ Apostolic Ch., Nigeria	1,300,000	(Pent.)
29. Pentecostal Church, Indonesia	1,280,000	(Pent.)
30. Baptist Convention, Nigeria -	1,250,000	(Bapt.)
31. Ev. Lutheran Chs, India (11) -	1,200,000	(Luth.)
32. Ch of God Miss., Nigeria -	1,200,000	(Pent.)
33. Ev. Lutheran, Tanzania -	1,150,000	(Luth.)
34. Methodist Church, Korea -	1,000,000	(Meth.)
35. Jesus Assembly of God, Korea -	1,000,000	(Pent.)
35. Church of North India, India -	1,000,000	(United)
36. Seventh Day Advent., Brazil -	900,000	(7th Day)

(Cf. in West: Ev. German Ch 29m; Anglican 23m; US S Bapt 22m)

Numbers, of course do not tell the whole story, but if the Christian churches around the world are not getting better, they are at least getting bigger. In numbers and strength our 20th century has been of even greater, unprecedented expansion than "the great century". By the end of the century, the number of Christians in the world had increased from 558 million to 2 billion, almost quadrupling in 100 years. That's the good news.

The bad news is that world population increased even faster, and in proportion to world population Christians had slipped, not increased--from 34.5% to 33%. That isn't so much, but when compared with the Muslim growth in that same period from 12.4% in 1900 to 21.5% in 2000 it is ominous. (Operation World, 1993, p. 159. Add to that the fact that in 1900 we had almost caught up to Roman Catholic worldwide expansion, in 2000 almost 16% of the world is Roman Catholic; less than 12% is Protestant, though thanks to the third world we may be growing just a little faster than they are. (Operation World, 2000, p. 2).

The difference between the 19th and 20th century is that today, most of the planting and growth is not in our western world, but in the third world, and not by mainline western churches, but by the evangelical wing of western Christianity and their fast growing partners, the Christian of the third world churches.

The great mission-minded John Wesley said that the world was our parish, but we in our major denominations in America are in danger of forgetting it. We are collapsing in on ourselves. Almost every year for the last forty years we have been cutting back on the number of long-term missionaries which we send out across the world. Despite an excellent record in short-term mission, which are indispensable for young people, over all we in what is no longer "mainline" Protestantism are shrinking. I have read that 60% of the new churches started in America in the last ten years have been started by our somewhat dissatisfied "evangelical" fringes. We shake members like dandruff out of our churches and don't realize that we are going bald. Meanwhile, the

splintering sects--the independents, the parachurches, the jumping, shouting Pentecostals--have, not so quietly, been taking the world away from us. Fifty years ago we outsent them in sending long-term career missionaries overseas 9 to 4; today they are beating us 40 to 3. (OMSC publication pamphlet, Robert Coote, ed, 2001).

In important sectors of the world we are no longer the dominant "living presence of missionary witness". I stress the words "living presence". The phrase calls to mind a Methodist phrase, "a warm heart", as in Wesley's description of his Aldersgate experience. An often non-verbal, compassionate love must be the inseparable companion of the verbal evangelistic proclamation of the gospel, the Word of God. But along with other mainliners Methodists, Presbyterians, Episcopalians, even Lutherans seem to be cooling off. "If God so loved us, we also ought to love one another," our neighbors", our global neighbors

II. Protestants. If the 19th century was predominantly Protestant in missionary advance, was the 20th century also Protestant? The answer is NO. [See #1 on the comparison outline]. In the 19th c. Protestants drew virtually even to 400 years of Roman Catholic expansion in the third world. But about midway in the 1800s, after recovering from fifty years of sharp decline (1790-1840), in the 20th century Catholics once again outpaced the Protestants in missions.

In 1911 Protestants had about as many foreign missionaries as the Catholics, but by 1980 the number of Catholics overseas in mission far surpassed the Protestants. Here in the USA we have a distorted view of Protestant predominance. We see how about three times as many American Protestants go out as missionaries compared to the number of American Catholics (32,800 to 16,000 in the 1980s). What we fail to note is that worldwide, Catholic missionaries far outnumber Protestants. In fact, of the 220 countries sending the highest proportion of the population overseas in mission, the US ranks only 16th. It sends out the largest number, but only 1 in 4,870 Americans is an overseas career missionary, while 9 out of the top 10 sending are predominantly

Catholic. Little Catholic Ireland, for example, in proportion to its population, sends 15 times as many career missionaries as huge Protestant America. (Mission Handbook, 13th ed., 1986, 79f.)

But now the good news. I am not ready to give up on the Protestant mainline churches. Look at that chart of great third-world churches again. Nineteen were the fruit of mainline missions (Presbyterian/Reformed, Anglican, Methodist, Lutheran and United; more than the sixteen which were Pentecostal or independent, including Baptists as independent. And almost all of them are mission minded, which is characteristic of most of third world Christianity today.

Asia alone is now sending out 69,000 foreign missionaries all over the world, ten thousand from Korea, not counting their pastors of Korean churches in America. If could put a finger on my desk in Princeton, and draw a circle on the map with a radius of 70 miles, I can find 700 Korean churches within that circle. And 60% of those Korean Americans in those churches were not Christians when they came as immigrants to America. They are the fastest growing churches in most of our denominations here.

But let me focus, in closing this hour, on the largest of all those third world churches, the fruit of the work of the 19th century's pioneers. How ironic that the largest 3rd world Protestant church denomination is in China, a country which is anti-missionary. The Three-Self Church in China, is the only organized Protestant denomination in Communist China. Its Catholic

counterpart is the Catholic Patriotic Association in China. When I left China in 1951 the communists who were expelling me confidently told me that after they had gotten rid of all the missionaries (there were about 8000 Protestant missionaries in China at the height in the late 1920s) the Chinese church would wither away. Even in our western churches many reluctantly assumed the worst. When people talk so confidently about the end of the missionary era, I am reminded of how wrong they were about the church in China. They thought both the missionary movement and the Chinese church were destroyed by the Chinese revolution. They were wrong.

Four times in history the door to China has been opened to the gospel, and four times it was closed, and four times the Christian faith was declared dead or dying in that great land. Four failures--the 10th c., the 14th, the 18th and the 20th:

1. Nestorian I (635-906 AD). Alopen & the T'ang dynasty.
2. Nestorian II (1200-1368). Nestorians, Mongols and early R.C
3. R.C. II, (1552-1773). Jesuits, Ricci & Rites Controversy.
4. The Protestants (1807-1949). Morrison, Taylor, Hung Hsiu-Ch'uan.

But what happened after that? Well the truth is that after I left, the Chinese church not only did not wither away, it came back to life in what some call the greatest explosion of church growth in the history of the Christian faith.

When all is said and done, we must remember that the greatest ground of hope for the future of the Christian world mission is not the number of Christians, and not a partnership of churches. Our hope is never in ourselves but in God--Father, Son and Holy Ghost; God the Sender who "so loved the world that he sent; and God the Sent, Jesus, the "Saviour of the world"; and God the Holy Spirit who is "with us to the ends of the earth".

And this world, the whole world, is still our parish.

Samuel Hugh Moffett

Third World Missions (Protestant)

From Every People, by Larry D Pate

Mumma: MARE, 1989

Statistics

Total No: $\begin{cases} 1972 & = 2,500 \\ 1980 & = 13,200 \\ 1988 & = 35,900 \end{cases}$ (= ca. 30% Prot. mission) - p. 17, 13

Est. - 19	1972	Est. 1980	Est. 1988
Asia	1,043	6,048	17,289
Africa	1,007	4,775	14,484
L. Am	520	1,127	3,026
Oceania	61	374	610
	2,651	12,324	35,424

1988 - Top Ten Sending Countries

- | | | | |
|------------|-------|----------------|-------|
| 1. India | 8,905 | 1. Brazil | 2,040 |
| 2. Nigeria | 2,959 | 2. Philippines | 1,814 |
| 3. Zaire | 2,731 | 3. Ghana | 1,545 |
| 4. Burma | 2,560 | 4. Zimbabwe | 1,540 |
| 5. Kenya | 2,242 | 5. Korea | 1,184 |

IS THE DAY OF THE MISSIONARY OVER?

As you might have guessed ~~my answer is "No"~~ ^{'this afternoon, if I just said "No" and stopped right there.} and it would save us all a lot of time, ~~if I stopped right there.~~ ^{But}

But perhaps you'd like to know what my reasons are for saying ~~the~~ day of the missionary ~~is not over.~~ I'll do it by drawing a contrast between 19th and 20th c. missions — a sea-change, as it were, so great that it makes some people say "Yes, the day of the missionary is over", but leads me to insist very strongly that ~~it is not.~~ ^{Also, the day of the missionary is not over.}

My professor at Yale was the greatest historian ~~in~~ in the last hundred years to write about the missionary movement. His 7-volume History of the Expansion of Christianity is a classic ^{of great waves of advance & recession in Christian mission.} But he wrote about 19½ centuries, ~~But three of these 7 were~~ ^{to put me again about} the 19th c. (1815-1914). To be fair to ^{each} century, 3 of the 7 volumes should have covered more than 300 years. But the 19th c. deserved more, he said. He called it "the great century" of missions. The first 500 ^{years} centuries were advance; the next 400 were recession, for example. But the 19th c. was the greatest advance in the whole known history of the church. How about our 100 years — the 20th c. Advance or Decline? When he wrote about it back in 1945 Lotwille wasn't ^{quite} sure what to call it. He finally gave it the name "Advance Though Storm". He was quite sure of the last word "Storm", but he was not at all sure that by the end of the century, in ~~2000~~ the year 2000 we would still be able to claim that the missionary movement had actually advanced in the 100 years since 1900.

Some are quite sure that it has not.

	World Pop.	Christians	Muslim	Nm. rel.	R.C.	Prot.	Asia	Un-evangel.	20 th C. MISSIONS
1900	1.6 bil.	560 m. 34.4%	200 m.	3 m.	246 m.	140 m.	18 m.	788 m.	
1988	5.1 bil.	1,700 m. 33.0%	900 m.	850 m.	926 m.	500 m.	210 m.	1,295 m.	
1989	5.2	1,720 m. = 34%	908 m.	850 m.	944 m.	509	219 m.	1,274 m.	* Anglican, and Non-White Ev.

20th C. MISSIONS

If the 19th century was "the great century" of missions, as Prof. Latourette so persuasively demonstrates in his great seven volume

history of mission expansion, how shall we describe the 20th? Latourette himself described it halfway through the century as "Advance Through Storm". He was quite sure of the last word, "Storm", but not about the first word "Advance". In 1945 when he wrote that volume, he was not at all sure that by the end of the century we would still be able to claim that the missionary movement had actually advanced in the hundred years since 1900.

Some are quite sure it has not. They say that we have come to the end of the missionary era. The Christian mission has been washed down the drain with its partner, imperial western colonialism, and as the 19th was the century of missions, the 20th is the century of ecumenics, and the 21st will be the century of civilized religious pluralism. No more missions.

Others take a gentler, more moderately negative view. This is not the end of Christian missions, they say; it is only the end of the missionary. Now that there is a Christian church in every nation, we no longer need foreign missionaries. Asians will complete the mission task in Asia; Africans in Africa; Latin Americans in the south. "Missionary, go home."

It will be the thesis of today's lecture that neither of these two popular assumptions are true. The 20th century has proved to be neither the end of 2000 years of Christian missions, nor has it been called to mourn or rejoice (depending on your prejudices) over the extinction of what we once called "foreign missionaries". If anything, the missionary movement today appears to be stronger, better supported and more global than 100 years ago in its golden days, its "great century". But the last hundred years have not been easy. They began high on missions; they hit new lows, and though the present seems brighter, the end of the century is not here yet. I make no predictions about the year 2000.

The 20th century in missions did not begin like the 19th with an almost unnoticed ripple--a shoemaker, two books and a Bible on the

But, the first point I want to make is this: The day of the

→ It looked easy at first - but only for the first 14 years.

(2)

pietist fringe of Christian England.) The 20th century began with a tidal wave of missionary enthusiasm traveling west to east and north to south building up into a great one-directional movement of missionary advance that crashed into the 20th century with what seemed to be irresistible force--a thousand new ^{Protestant} missionaries a year for a while, ^{crashing} across the coasts of continents, as tidal waves do, sweeping all before it, ^{so} it seemed, at least for the first ten years of the new century, up to the great missionary conference at Edinburgh in 1910. ^{and over the}

Then the picture ^{suddenly changes}. The great wave of missions begins to break up on the rocks as even tidal waves do. It hit World War I in 1914, and for the first time millions of non-Christians saw Christian missionary countries fighting against other Christian missionary countries. But it survived the war and regrouped for a second world missionary conference, Jerusalem 1928. This one, however, was not so confident as Edinburgh had been in 1910, and Indian and Korean and Chinese and African delegates from enthusiastic, new, young mission churches were puzzled when they saw western Christian leaders argue heatedly with each other on what the missionary movement is all about, and whether Christians should spend their missionary energy on conversions or on learning more about the world's other religions. It was the first hint of a theological revolution that seemed to many to threaten to cut the nerve of mission advance. The next year the Great Depression hit missions in the pocketbook. And in stunning succession there followed another world war and an atheistic revolution in Christian Russia which proved more threatening to Christian missions than any world war had ever been. By the middle of the 20th century the advance of this new missionary faith, communism, had stripped away from free contact with Christian missions about one third of the whole population of the earth.

How then can anyone say that the missionary movement in the 20th century is alive and well and growing stronger every year?

Well, let me begin by saying that at least it is getting bigger. Here are three handbooks on Protestant missions. This one you saw the other day: "all you needed to know" about Protestant missions in 1792 at the end of the 18th century. It is Carey the shoemaker's Enquiry, a very thin small book. This next one is a slightly larger

→ Well, let's talk ^{again} 4 or 5 periods that made ^{the} 19th c. "the great century of missions" and ask ^{if any of them might not make} the 20th as I move into the 21st century, the makes people say the day of the missionary is over.

handbook on missions written a hundred years later, at the end of the 19th century. It is A Short History of Christian Missions by George Smith in 1886. It is all my father "needed to know" about missions in 1890 when he went to Korea. But Smith's handbook isn't that much bigger than Carey's Enquiry. It doesn't make 19th century missions look like much of a tidal wave. Not when you compare it with this little 1000 page handbook on 20th century missions. This is what we have to struggle with to know about missions today: David Barrett's World Christian Encyclopedia, and this is just the statistics, not the story of the Christian world mission in the 20th century. At least we're bigger.

Perhaps the best brief way to describe the stormy but by no means ineffective course of Christian missions in the 20th century is to take the general outline of the characteristics of 19th c. mission and ask what remained the same and what changed in missions in the 20th century. Here is a comparison:

19th Century in Missions

20th Century

- | | |
|---|---|
| 1. Predominantly Protestant | 1. Ecumenical, but with Roman Catholics more active. |
| 2. Expanding & moving from, where they were & down into new areas | 2. Expanding still more; moving from church centers of Europe toward periphery: east & west with a South. |
| 3. Heroic: the pioneers, westerners | 3. Ancillary: the partners: |
| 4. Evangelistic and confident | 4. Motives diffused by theological controversy |
| 5. Primarily western based. | 5. Polarized |
| 6. Cooperative | 6. Structurally mixed: church & parachurch missions |
| 7. Structurally voluntary but moving toward church societies. | 7. Tinged with cultural and economic imperialism |
| 8. Tinged with colonialism | 8. Two-way mission on six continents |
| 9. Mission to plant churches on unreached continents | |

1. The 19th century was predominantly Protestant in mission in church history. missionary advance. Was the 20th? No. The 19th century saw Protestant missions shake off 250 years of relative indifference to worldwide outreach and in one short century virtually draw even to 400 years of

Roman Catholic expansion in the third world.) But about midway in the 19th century Catholics recovered from fifty years of sharp decline (1790-1840), and in the 20th century ^{Roman Catholic mission} once again surged ahead.

In 1911 Protestants had about as many foreign missionaries as the Catholics and almost as many converts but by 1980 the number of Catholics overseas in mission once again far surpassed Protestant. Here in the U.S.A. we have a distorted view of Protestant predominance. We see how about three times as many American Protestants go out as missionaries compared to the number of American Catholics (32,800 to 12,000). What we fail to note is that worldwide Catholic missionaries far outnumber Protestants. In fact of the twenty countries sending the highest percentage of their population overseas in mission, the United States ranks only 16th. It sends out the largest number, but only one in 4,780 Americans is an overseas career missionary; while 9 of the top 10 sending countries are predominantly Catholic. Spain, for example, ranks second to the U.S.A. in total number of missionaries sent overseas (27,900 to the USA's 44,800), but of Spain's 27,900 missionaries only ten are Protestant. And little Catholic Ireland, in proportion to its population, sends 15 times as many career missionaries out across the world as huge Protestant America (USA). (Mission Handbook, 13th ed., MARC 1986, p. 79 f.).

For a while, after a century of colonialism and after World War II, people were saying the younger church grows best without foreign missionaries. A closer look at the comparative growth rates of missionary-rich Roman Catholicism, and the Protestant experiment with a moratorium on missionaries suggests just the opposite.

Since ~~Catholics are going faster as~~ ^{Catholics are going faster as} Protestants - worldwide. They didn't cut back on missionaries. Catholic growth rate 35%; Prot. 45%; ~~Protestant growth rate~~ ^{Protestant growth rate} 30%.

But though Catholics led in missionary sending, the good news about Protestant missions is that contrary to the general impression, the number of overseas missionaries sent out from Protestant North America is not declining. It continues to leap upward. In 1960 there were 29,400, in 1973 37,000; in 1985 67,200. There are now actually 37,000 more American missionaries overseas than there were just 25 years ago, in 1960. (41% of the total in 1985 were short-termers; ten years earlier in 1973 only 10% were short termers, but factoring in the short termers on the basis of months served, the increase in missionary numbers remains phenomenal). (Mission Handbook, 13th ed., pp.)

That the good news, the bad news

Well, it's the good news that the Protestant mission is over. No! The good news

1960-29 in
1973 37
1985 67. ^{that is}
the increase in 37-29
more

the United States ranks 16th - it sends out the largest number, but only one in 4,780 Americans is an overseas career missionary; while ⁹ of the top ten, ~~8~~ countries send out far larger number of Catholics than Protestants. (Mission Handbook, 13th ed.)

Spain for example ranks second to the U.S. in total number of such missionaries sent overseas ~~sent~~ (27,900 to U.S.'s 44,800), but ~~from~~ Spain's 27, ^{900 missionaries} ~~sent~~ are R.C.'s only 10^{are} Protestant. (In terms of countries sending out the most ~~missionaries~~ overseas career missionaries only 2 send more Protestants (U.S. #1) (U.K. #8).

Here is a sampling of statistics: -

(Mission Handbook, 13th p. 79 f.)

	pop. (mils)	total num	R.C.	Prot.	Ratio to pop.
* 1. USA.	214 m.	44,753	11,990	32,763	1/4780
2. Spain	35 m.	27,891	27,881	10	1/1264
3. Italy	55 m.	25,289	25,269	20	1/2176
4. France	53 m.	22,847	22,687	160	1/2316
5. W. Germany	61.5 m.	16,384	14,614	1,770	1/3765
6. Netherlands	13.5 m.	10,357	10,008	349	1/1313
7. Canada	23 m.	10,003	7,250	2,753	1/2281
* 8. United Kingdom	56.5 m.	9,978	2,488	7,490	1/5655
9. Ireland	3 m.	9,537	9,529	13	1/328
10. Belgium	9 m.	9,340	9,300	40	1/1054.

Ranked by percentage of population in overseas mission service, the top countries are

- | | | | |
|---------------------|-------------------------|-------------------------|----------------------------|
| 1. Ireland (1/328) | 4. Netherlands (1/1313) | 7. Canada (1/2281) | * 10. New Zealand (1/2617) |
| 2. Belgium (1/1054) | 5. Portugal (1/2077) | 8. France (1/2316) | * 11. Norway (1/2763) |
| 3. Spain (1/1264) | 6. Italy (1/2176) | 9. Switzerland (1/2316) | 12. W. Germany (1/3765) |
| | | | * 13. Australia (1/3944) |

The bad news is that none of this dramatic explosion in contemporary North American missions overseas can be credited to our mainline Protestant churches. The increase is outside the ecclesiastical establishment. The figures are ominous. WCC-related ecumenically denominational mission agencies overall lost 50% of their missionary personnel in just the last 20 years; independent agencies like the Southern Baptists, Pentecostals, and Wycliff Translators gained 50%; [while the old-line faith and evangelical denominational agencies also gained, but only 10%.] Numbers is not everything, as they say, but a 50% loss in 20 years in personal involvement in world mission is not something to boast about.

Here are the figures for eight years, from 1972 to 1979:

Episcopal, down	-79%	But Southern Baptist up	+88%
United Presbyterian	-72%	Assemblies of God	+49%
Lutheran Ch. in America	-70%		
United Church of Christ	-66%		
United Methodist	-46%		(ibid., 9/18/81, p. 16)

In our own Presbyterian USA church, in 1927 in the northern branch alone we had 1606 overseas career missionaries; in 1982 putting both northern and southern branches together the number had dropped to 831; and in 1986 our total number was 627, a thousand less than the northern branch alone had in 1927. It helps our figures a little if we factor in other

categories like short termers, but it doesn't help much. Even there the independent groups outnumber us. Compare our 400 or so, with a missionary parachurch organization like Youth With A Mission's 4000 short termers. *In 1958 Presb. (U.S.) had 1,788; in 1985 only 737 - a loss of 1,000. (ibid. p. 10.)*

As David Stowe, executive of the United Church of Christ's Board of World Ministries wrote in 1980:

- "1. The traditional missionary sending system is stronger than ever.
2. The foreign missionary force is at an all-time high and still growing.
3. [But] the center of gravity of Protestant missionary-sending is shifting constantly away from 'ecumenical' agencies toward conservative and fundamentalist ones..."

I can remember the first indications of that trend appearing as early as the end of World War II when the first much-heralded shipload of foreign missionaries, over 300 of them, sailed for the orient after the years of war-enforced exile from their mission fields. My brother Charles was on the ship with his family sailing for India.

and that [is] the Christian religion" (p. 559)

It is Neill's thesis, which he argues well, that only three religions "have been always and essentially missionary--Buddhism, Christianity and Islam" (ibid). Buddhism, he says, is declining despite sporadic revivals and its effective influence does not extend beyond East Asia. Islam reached its peak five centuries ago, and not even the financial bonanza of its oil discoveries has yet revived its spiritual and religious power much beyond its base in the Middle East. Christian missions alone, he says are worldwide and still expanding.

His statement needs revision. Islam is also expanding, perhaps in recent years faster even than Christianity, but it is quite true that its base is smaller and its influence more localized.

At any rate, whereas the number of Christians at the end of the 19th century had almost tripled in the one hundred years from 1800 to 1900 (200 m. to 558 m.); the 20th century will almost quadrupled the number of Christians in our 100 years from 1900 to the year 2000 (558 m. to 2,000 m.). Even if we stick to what we know, that is the 20th c. to 1987, the numerical increase has been enormous:

--from 558,000,000 in 1900 to 1,646,000,000 in 1987. [1,800,000,000 in 1991]

-- More than half of this number are Roman Catholic, 266 to 900m, 980 which is an increase of from 48% to 55% of the world's Christians.

--Protestants have increase almost as much proportionately, from 25% to 28% of the world's Christians, but less numerically, from 141 m. in 1900 to 483 m. in 1987.

--The big loss has been in Orthodoxy, from 21% of all Christians in 1900 to 18½ in 1987, though thanks to population increase, their numbers showed an increase, from 116 m. to 181 m.

It is well to remember that the bottom line in measuring the state of Christianity globally is to read it within the context of the world's population explosion, which means that the important figures are not the overall numbers, but the percentage increase in the ratio of Christians to the world's total population. The stark missionary fact of the 20th century is that despite the astounding numerical increases between 1900 and 1987, the percentage of Christians to population declined in that period, not much, only 1.4% from 34.4 to 33.3%, while

Prot + Apo much

	1792	1900	1987
World population	731,000,000	1,619,886,000	5,004,622,000
World Christians	174,000,000 = 23.8% of pop. world	558,056,000 = 34.4% of world pop.	1,646,007,000 = 32.9% of world pop.
R. Catholic	100,000,000 = 58% of Xns	266,419,000 (47.7% of total Xns)	907,537,000 (55.1% of Xns)
Protestant	44,000,000 = 25% "	141,374,000 (25.3% ")	482,620,000 (29.3% ")
Orthodox	30,000,000 = 17% "	115,898,000 (20.7% ")	173,350,000 (18.5% ")
World Non-Christians	557,000,000 = 76.2% of pop.	1,061,830,000 = 65.6% of world pop.	3,358,615,000 = 67.1% of world pop.

Even if we stop, with what we know - the 20th c. to 1987
~~The result of these 87 years of the missionary movement~~ { - world pop. has
increased, but not
Christianity's
Cavey's inquiry }

numerical. the 20th c. increase
~~enormous increase~~ in the numbers of Christians in the world, has been enormous.

- from 558,056,000 in 1900 to 1,646,007,000 in 1987
- more than half of these are Roman Catholic; from 266 m. in 1900, to 908 m. in 1987,
- almost as large an ~~an even larger~~ increase, ^{but not proportionally} of Protestants, from 141 m. in 1900 to 483 m. in 1987 (from 25% to 29% of all Xns.)
- and an ominous ^{percentage} decline of the Orthodox, ^{who thought they numbered} from 116 m. in 1900 to 173 m. in numbers in 1987. fell from 21% of the number of total Xns. to 18½% - (the Russian revolution).

But that is a ^(way of looking at the) triumphalist ~~of these~~ statistics - from 558 m. to 1,646 m. in just 87 years.

To look at the figures more realistically, ~~we~~ we must face the fact
~~of this 20th c.~~, ~~must be tempered by the realization~~ that percentages are

more significant than mere numbers in measuring the state of Christianity globally -
 The bottom line in measuring the expansion of Xty is to read it within the context of the population explosion.
 In terms of the ratio of Christians in the world to the world's total population -

the stark missionary fact of the 20th c., is that between 1900 and 1987, the

percentage of Christians declined from 34.4% to 33%, while the percentage of

non-Christian ^{under} increased from 66% to just over 67%. There are 2 billion ~~to~~ 300 m. more

non-Christians in the world today than there were 87 years ago. The evangelistic urgency of
 world missions ~~today~~ is greater today than in 1900 - The ~~shortfall~~ ^{day after} the missionary is not over.

EC41 EAST ASIA: COMPARATIVE STATISTICS (Rev. 6-6-90)
Mr. Moffett. 1990

<u>Population:</u>	<u>China</u>	<u>Japan</u>	<u>S. Korea</u>	<u>N. Korea</u>	<u>Taiwan</u>	<u>USA</u>
Total	1,100 m	123 m.	43 m.	22 m.	20 m.	247 m
Density (sq.mi.)	288	844	1,189	471	1,460	68
Growth rate (annual)	1.4%	0.5%	1.3%	3.2%	1.1%	0.0%
Per cap inc. \$	283	15,400	4,040	1,114	5,520	16,400
Life exp.	66	78	65	70	73	76
Univ. stud.	2.1 m	2.1 m.	1.3 m.	n.a.	480 th.	

Christianity:

Adherents	30 m.	1 m.	10 m.	?	0.9 m.	147 m
Xn % of pop.	2.7%	0.8%	24.0%	?	4.5%	60%
Growth rate	?	1.3%	6.6%	?	3.1%	
Protestants	22 m.	0.5 m.	8.0 m.	?	0.7 m.	
% Prot.	2.0%	0.4%	19.0%	?	3.5%	
Catholics	8 m.	0.4 m.	1.8 m.	?	0.3 m.	
% Cath.	0.7%	0.4%	4.5%	?	1.4%	

East Asia Ranked by Nations

<u>Christians</u>	<u>Xn % of pop.</u>	<u>Xn growth rate</u>	<u>Protestants</u>	<u>R.C.</u>
1. China	1. S. Korea	1. S.Korea	1. China	1. China
2. S. Korea	2. Taiwan	2. China ?	2. S. Korea	2. S.Kor
3. Japan	3. China	3. Taiwan	3. Taiwan	3. Japan
4. Taiwan	4. Japan	4. Japan	4. Japan	4. Taiwan
5. N. Korea	5. N. Korea	5. N. Korea	5. N. Korea	5. N. K.

-- Sources (adapted): World Christian Encyclopedia
(1980, and 1990 update); Asia 1990 Yearbook (H.K.);
World Almanac 1990; Operation World (1987)

Here is the record... Who says we are falling behind?

Global Population Growth through 2,000 Years									
Total Numbers					Added Numbers per DAY				
Year	All BBC (Bible-believing Christians) (in millions)	BBC %	Everyone Else on Earth (not BBC) (in millions)	Total World Population (millions) (Col 2+3)	Daily Addition Bible- believing Christians	BBC %	Daily Addition Everyone Else (Not BBC)	Daily Addition World Population (Col 5+6)	Ratio of additional non-BBC to BBC (Col 6/Col 5)
Col 1	Col 2	Col 2 %	Col 3	Col 4	Col 5	Col 5 %	Col 6	Col 7	Col 8
100 AD	0.50	0.28%	180.5	181	1.6	0.71%	219	220	140 to 1
200 AD	0.56	0.30%	188.7	189	1.8	0.76%	228	230	130 to 1
300 AD	0.63	0.32%	197.2	198	2.0	0.82%	239	241	121 to 1
400 AD	0.70	0.34%	206.1	207	2.2	0.88%	249	252	113 to 1
500 AD	0.79	0.37%	215.4	216	2.5	0.94%	261	263	105 to 1
600 AD	0.89	0.39%	225.1	226	2.8	1.0%	272	275	98 to 1
700 AD	0.99	0.42%	235.3	236	3.1	1.1%	284	287	91 to 1
800 AD	1.1	0.45%	246	247	3.5	1.2%	297	300	85 to 1
900 AD	1.2	0.48%	257	258	3.9	1.2%	310	314	79 to 1
1000 AD	1.4	0.52%	269	270	4.4	1.3%	324	328	74 to 1
1100 AD	1.9	0.63%	294	296	15	2.0%	719	734	48 to 1
1200 AD	2.5	0.77%	321	324	20	2.5%	784	804	39 to 1
1300 AD	3.4	0.95%	351	354	27	3.0%	853	880	32 to 1
1400 AD	4.5	1.2%	384	388	36	3.7%	928	964	26 to 1
1500 AD	6.0	1.4%	419	425	48	4.5%	1,008	1,055	21 to 1
1600 AD	11	1.8%	583	594	168	3.1%	5,262	5,430	31 to 1
1700 AD	19	2.3%	811	830	298	3.9%	7,289	7,587	24 to 1
1800 AD	34	2.9%	1,126	1,159	530	5.0%	10,071	10,601	19 to 1
1900 AD	60	3.7%	1,560	1,620	943	6.4%	13,869	14,812	15 to 1
1950 AD	120	4.8%	2,384	2,504	4,523	7.6%	54,925	59,448	12 to 1
1980 AD	275	6.2%	4,183	4,458	20,527	8.8%	211,903	232,431	10 to 1
1992 AD	540	9.9%	4,940	5,480	80,843	32%	175,015	255,858	2 to 1

"The meek shall inherit the earth," (Matt 5:5)

This simple listing tells you century by century the miracle of the growth of those who call Jesus, Lord and Savior.

The left half tells the total number of Christians at each century. The right half tells the day by day growth at that date.

Don't let anyone tell you we are "falling behind." Bible-believing Christians were less than one percent of world population in 100 AD and were nearly 10% in 1992. That's not falling behind!

However, note something puzzling and curious. It is "the phenomenon of a more rapidly growing minority." Compare Col 5 with Col 6. It would seem that the number of Bible-believing Christians is lagging every year in annual additional growth, yet by expanding at a higher rate it actually gains a larger

percentage of the total (See "Col 5 %"). Look at 300 AD in Columns 5 and 6. Bible-believing Christians increase by just 2 people per day while others around the world increase by 239 per day.

How could Christians be catching up if this is true? It's like rabbits and cattle in Australia. In the early years it did not seem like the rabbits could possibly catch up. The annual increase in rabbits was small. But rabbits were "expanding at a higher rate" even though they may have seemed to be "falling behind" in sheer additions every year until they overtook the cattle. Well, the "meek," or the Bible-believing Christians are the rabbits. They are "falling behind" every year, but surely catching up. This is God's world!

Where did all these numbers come from?

The estimates for world population at 100 AD, 1000 AD, 1500 AD, 1900 AD and after come from David Barrett, the specialist who is the author of the *World Christian Encyclopedia*.

The estimates of the number of *serious Christian believers* (he uses the phrase *Great Commission Christians*) for the same years are his except for 1900 and 1950, where I have thought it better to use slightly larger figures.

All other numbers are derived from these givens, using exponential projection for intermediate values, and additional amounts. In case anyone would like to use a "spreadsheet" to figure even more intermediate dates, such as amounts for every decade, the formula in Excel to bridge the gap between AD 100 and AD 1000, for example, is $=((M\$14/M\$5)^(1/900))^(K6-K5)*M\$5$, while that for increments per day is $=(M6-(M6/((M6/M5)^(1/100))))*1000000/365.25$

Part II

Crucial Issues in Missions

Working Toward the Year 2000

—by Ralph D. Winter

The October issue of MF presented Part I of this analysis of the critical issues in the church's mission in the 90s. The first 8 points ended with a definition of a "unimax" people as "the maximum-sized group still sufficiently unified to allow the spread of a church movement without encountering barriers of understanding or acceptance." (To order the October 1990 MF, contact USCWM Records Office. See information on p. 3.)

9. The Challenge of the Cities. The astonishing thing is that once the '82 definition of Unreached Peoples is clear, it is possible to anticipate that the global urbanization of humanity may very soon carry at least a few key individuals from every unimax people into a city somewhere in the world, where they will likely be much easier to reach. In the 90s the gradual urbanization of much of the world will continue, and it may well be that by the end of the nineties a slight majority of the world's population will be found in cities. The continuing existence of nationalities and ethnic groups in the cities, and even the creation within cities of new groups, will require us to be much more perceptive about the different kinds of peoples we need to deal with in the growing cities of the world.

10. The concepts of closure and countdown. One of the expectable and irrepressible trends in the nineties—at least until the middle of the decade—will be for many to do what was done a hundred years ago, namely, to try to answer the essentially unanswerable question, "What will it take to complete the Great Commission, and can it be done by the year 2000?" Those who feel it is necessary to wipe away every tear, resolve every social problem and cure all poverty, disease, and injustice, may not be attracted to schemes to conclude the task by the end of the century. However, the Unreached Peoples terms defined in '82 make realistic, I believe, the year-2000 goal of completing the necessary initial missionary penetration of every unimax group. This is a heartening and strengthening challenge to work toward with all we have to give. This goal is essentially a refined version of the one de-

veloped at the Edinburgh 1980 World Consultation on Frontier Missions: *A Church for Every People by the Year 2000*.

Meanwhile, many other goals are being forged for completion by the year 2000. Some of these are not, strictly speaking, closure goals—that is, they do not complete any particular process but simply constitute legitimate, measurable goals to shoot for. An example would be the goal of planting a million churches by the year 2000. By contrast, DAWN's closure version of this goal aims to plant a church in every human community of 500 people or more by the year 2000, however many that may be—an estimated total of 7 million new congregations (Montgomery, 1989:). Incidentally, this additional number of 7 million, is about equal to the present number of vital congregations world-wide!

Another significant goal, for which no closure version exists, is the initiative of one Roman Catholic group toward enough individuals being won to the faith that half of the world's population will call itself Christian by the year 2000. I personally think it is best, however, not to think in terms of conquest—*how many are won to the faith*—but of extending opportunity—*how many have been given a chance to respond*. The Bible seems to give no basis for assuming that any particular percentage of the world's population will become Christian on a personal level. Rather, the Bible speaks mysteriously of ethnic groups being "discipled" in some sense, which is clearly not a case of winning either a certain number of persons or of winning a certain percentage. To plant "a viable, indigenous, evangelizing church movement," (a paraphrase of the '82 definition) only requires some minimum, vital, incarnational response within a group. Yet the Bible does speak of every single group being at least partially represented in the ultimate family of God.

Changes in Methodology

11. The changing order of worship. Already it is obvious that the world church is rapidly taking on the cultural characteristics of the so-called pentecos-

tal/charismatic tradition. This mutation is being resisted, but mainly by non-growing groups. Our modern world is now irretrievably more of an emotion-accepting world. It is no longer only at football games that the full range of human emotions can be expressed.

This is not to say that emotions are now being invented or created, nor that the Christian movement had no emotional content before. It is certainly not as though the Spirit of God has been out of action all these centuries. Rather, there is a new dimension in what is more and more a world mood, which has allowed Christian groups in recent years to give this element legitimate public expression. It would not appear that the nineties will retreat in this area.

12. Recovering from a professionally trained ministry. Despite the normal perspective of newly arriving missionaries from the United States, the Christian movement on a global level continues doggedly to depend upon informal apprenticeship methods of ministerial training rather than the historically-recent adoption in the United States of a European state-church style of professional education in residential schools. This is mainly because apprenticeship is more versatile and flexible than the classroom. It may even be that movements in the U.S., such as the rapid growth of new "charismatic" congregations often called *Christian Centers*, will assist the Christian movement to outgrow the kind of "professional" processes of ministerial formation which have been so assiduously cultivated in the past fifty years in the United States. The fact is, wherever seminaries—or other types of lengthy residential programs—have been introduced overseas and made mandatory for ordination, the growth of the church has been severely crippled.

Thus, what has in some circles become almost universally hailed as a legitimate goal—a "seminary education"—may become more clearly a questionable goal in the nineties, even in the United States. Hopefully, the goal of a highly trained ministry will be

achieved, but that methods other than an extractive, residential process will be employed. The latter must be seen both as an inappropriate technology for most of the earth's surface, and also as an undesirable method even where it is employed. Even the Assemblies of God now has its own seminary in the USA, although its great strength was achieved without the help of this kind of residential training that tends to exclude older persons as well as those with jobs and families.

13. Going to, through and beyond partnership. In the nineties we will more and more come to doubt the universal applicability of the very idea of *partnership in mission*. We arrived at the concept legitimately as missionary efforts produced church movements all around the globe. Wherever these efforts succeeded, it became necessary to shift gears from outreach among untouched-populations to church-to-church relations, and the definition of *mission* has adjusted to fit.

Westerners tend to think in terms of *political entities*, and mistake them for *nations* in the ethnolinguistic sense. Many of our church boards have overlooked until recently the fact that in most countries they are dealing exclusively with, or through, one tiny minority population and are therefore unable to deal fairly and effectively with the many other legitimate peoples and nations of that same country.

If Christianity were only today reaching the United States through Japanese missionaries to the Navajo Indians, the logic of *partnership in mission* might suggest that the resulting Navajo church be called "The Church in the United States." This could happen even though, say, its membership were entirely within the Navajo nation. Worse still, it would then be expected that all other Americans could best be reached only through Japanese partnership with Navajo Christians. Worst of all it might imply that the Navajos could not reach out on their own without Japanese being involved. No, the ultimate worst thing is that partnership has been employed to deny the validity to any pioneer evangelism at all—because, some say, a church must already be there to be able to invite missionaries!

Thus, what for Western mission offices has been an administrative convenience (dealing with one church per country) has turned out to be a missiologically

nightmare. Missiologically, it would be far better to denote church movements by their culture base than their country. However, surging national churches will in the nineties drastically question the significance of the partnership perspective on a country-wide basis.

Westerners tend to think in terms of political entities, and mistake them for nations in the ethnolinguistic sense.

14. Pluralistic church, plural mission. Pluralism in mission is one of the inevitable developments in all the older church traditions, especially those that have over the centuries expanded into strikingly different parts of the world, and even within the highly pluralistic United States. A wholesome pluralism is the natural outgrowth of an intelligent response to rich diversity. But, a pluriform unity in a sending church cannot easily be expressed through a single office. In fact, a pluralism in mission fully expressing the pluralism of the home church is a goal yet to be achieved for most Protestant denominations as we begin the nineties.

The United Methodist church has sprouted a new mission sending board in Atlanta, which is at least as well accepted by Methodist leadership as the Church Missionary Society was for many decades in the Anglican tradition. Hopefully the nineties will see a more rapid transition than that within Protestantism. The Roman Catholic tradition has provided us with many excellent models to demonstrate that mission orders are *in order* in Protestantism. The Internal Revenue Service in the United States is right now involved in a study of what the Protestant equivalent should look like.

15. Home and foreign boards. In the shuffle of recent history, many church boards have wondered if the old home/foreign dichotomy is valid. It is easy to put all "mission" in a single board, as some denominations have done, but this may only perpetuate a confusion about the very definition of mission.

Hopefully, in the nineties, the fact that thousands of Unreached Peoples have at least some small representation within the United States will be recognized as requiring classical "foreign" mission work to be pursued "at home." But local churches and donors are not prepared for this. Much mission money

goes only to "those unfortunate countrymen who have been willing to go and suffer in foreign circumstances," and thus builds on sympathy for the *missionary* rather than concern for the *mission purposes* involved.

This misunderstanding is not something that will quickly be resolved, even though it is eminently clear. *Frontier mission* work, everywhere in the world, needs to be cut out of cloth different—both in training and approach—from the kind of mission which emphasizes helping churches to expand within their own ethnic nationalities, but which does not necessarily help them to reach out to Unreached Peoples beyond them. The fact is that about 85% of all missionary personnel are at best now engaged in church expansion programs.

16. Value in secular approaches. Dozens of major mission agencies, both denominational boards and interdenominational agencies, have seen fit to found perfectly secular entities through which they can offer valid, understandable services without confusing governments with their religious motivation. This method of approach will continue to increase. It is not helpful here to mention the names of any of these, but it is worth noting that the most widely respected agencies, denominational and interdenominational, have found this approach helpful.

17. Preparation for mission. It is amazing how much progress has taken place in formal education for mission in the past 25 years. It is probably clear by now that off-the-shelf courses and schools can help a person become well-trained for cross-cultural missionary service. What must be recognized more clearly, and soon, is that the present process holds people back from cultural immersion for at least a decade too long. Thus, budding missionaries face an impossible choice between becoming well-trained but arriving on the field too late to make the proper depth of adjustment, or arriving on the field inadequately trained but with greater potential in some ways. The only possible answer to this dilemma is for schools to unbend and allow for field-based education. This can be done. Will it happen in the nineties? I think so.

18. Proportionate share in the task. A hundred years ago, church leaders who were serious about doing something significant by the end of that century thought very concretely about dividing up the work to be done on a proportionate basis among the several

major denominations. Recently, in a nationwide, interdenominational mission congress in Costa Rica, evangelicals broke down proportional shares of the remaining worldwide task of reaching the Unreached Peoples for each country in Latin America. Their breakdown was based on the estimated number of people in each Latin American country who might be counted on to fuel a global missionary outreach focused on Unreached Peoples. Since then, other countries have enthusiastically adopted their proportional share. These national-level meetings have been catalyzed by Edison Queiroz, who heads the COMIBAM movement, and by the AD 2000 Movement, a global phenomenon headed by the former international director of the Lausanne Committee for World Evangelization—Dr. Thomas Wang.

Changes in the Not-Quite-Panaceas

Among the many positive forces in the nineties will be five strategies which each have a great deal to offer, but which cannot, by themselves be considered panaceas. They deserve mention because an overemphasis of any of them may divert attention from a balanced approach and lead to an improper balance of funding.

19. Tentmakers—the bi-vocational approach. History reveals the value from time to time of the involvement of missionary personnel in self-supporting activities not directly related to their ministry. The apostle Paul, for example, “made tents for a living” in certain periods of his ministry. There are literally thousands of missionaries working under standard agencies who are occupied in this way, even though the details are not publicized. It is rather unusual, however, for a person not linked in accountability and supervision to a standard mission agency to have a significant impact just by virtue of working in another culture.

Yet there is certainly no doubt that with proper guidance and encouragement the million committed Christians from the Western world already living and working in the non-Western world ought to be able to be more effective in mission. The same is true for the hundreds of millions of national believers who live as citizens in the non-Western world. Who will encourage and assist them to become involved in true cross-cultural outreach to Unreached Peoples? This question leads to the next point.

20. Native missionaries—a funda-

mental confusion. When, in 1983 and 1986, Billy Graham brought thousands of “itinerant evangelists” to Amsterdam, he was touching only the hem of the garment of the non-Western church. There are probably at least a million such leaders. Very few of these, however, are involved in the Pauline kind of outreach to other peoples within which there is “not yet a viable, indigenous, evangelizing church movement”—a paraphrase of the March 1982 definition.

Some organizations specialize in supporting “native missionaries,” but don’t stop to distinguish between those who are faithful, native *non-missionary* servants of an already existing church movement (created by frontier missions of an earlier era, perhaps) and those very few who are truly frontier *missionaries* in a language and cultural situation in which they are no longer “natives.”

The very phrase “native missionary” is thus a contradiction in terms. I once was a missionary in Guatemala, where I was no longer a native. I am now a native in California where I am no longer a missionary.

21. Short termers in an age of tentativity. The trend to short term missions will continue into the nineties simply because the strain between generations in the Western world keeps young people in a mood of tentativity for a lengthy and unhealthy period. It is unfortunate that young people in short terms usually do not learn about the work of the long-term missionaries, but rather contribute what is almost necessarily of minimal value in view of the limited training, orientation, and language skills involved. In such cases the short term experience may only be an inoculation against further involvement, rather than a basis for lifelong career effort in mission or even loyal support of long-term mission work.

22. Mass media—the value of the air force. One of the truly marvelous dimensions of life in the nineties is the enormously expanded potential of mass communications. Reference has already been made to the extensive ministry of the great missionary radio groups, now working more closely together than ever. The full impact of the cassette recorder was glimpsed in the rise to power of the Ayatollah Khomeini in Iran. The significance of the fax machine was seen in the Tiananmen Square in China. The spreading plague/blessing of the ubiquitous VCR is also clearly evident. The printed page is still the most significant single mass medium. But none of these

can take the place of incarnational witness any more than mass media can replace parents. Our mission is not less than a global family, and families need more than messages coming in the door, or window, or by electronic radiation. However, the effective contribution of the mass media will be developed much further in the nineties.

23. Church-based missionaries—has it ever worked? This is one of the most delicate issues, and no doubt will continue to be throughout the nineties. Some church traditions have emphasized the sole validity of the local church so strongly that any kind of denominational or mission agency type of collaboration is seen as extra-Biblical. Many large congregations in the United States with thousands of members have established their own mission boards. But also certain long-standing traditions, such as the Churches of Christ, and the Plymouth Brethren, also emphasize the idea of missionaries being under the authority and support of only one congregation. This emphasis is common, too, in the thousands of new congregations in the independent Charismatic Center movement, and among similarly independent Chinese congregations all over the world.

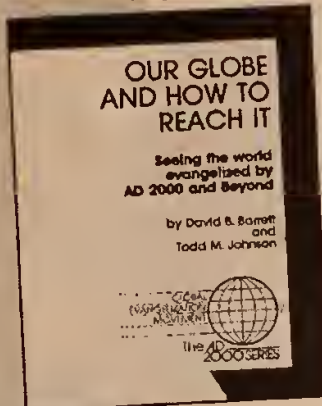
The nature of cross-cultural mission is much too complicated, as well as geographically distant from a supporting congregation, for that home body to be solely responsible for the field strategy and supervision of effective mission work. The direct interest of congregations in a particular missionary is certainly to be cultivated, but it is patently obvious from the historical record that direct congregational supervision is a rather unlikely method for the effective deployment of missionaries.

In Summary

The Lord of History has never been outguessed by mortal man. Perhaps no one thing is has more regularly humbled His servants is their inability to control the complexity of human events. At the very moment of this writing it is almost terrifyingly clear how ambiguous the future actually is. At best the comments here are only made in view of what is in view. But as someone has said, “we do not know what the future holds, but we do know Who holds the future,” and in that we can seek to give “our utmost for His highest,” with profound confidence of His steadfast love and mercy. □

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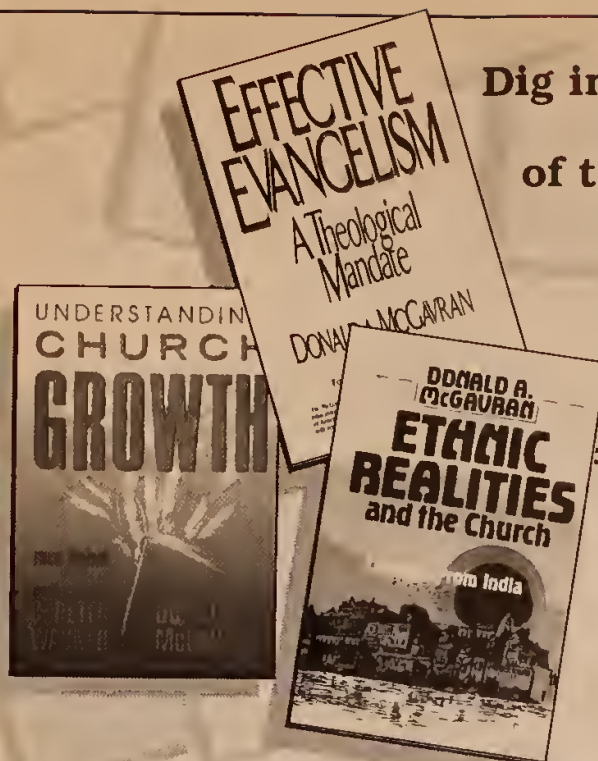
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Samuel Hugh Moffett

20th Century Missions: Is the Day of the Missionary Over?

If the 19th century was "the great century of Mission, as Prof. Latourette so persuasively demonstrates in his great seven-volume on The Expansion of Christianity, how shall we describe the 20th century? Latourette himself, writing in 1945, halfway through the century, called it "Advance Through Storm". He told us he was quite sure of the last word, "Storm", but about the first word, "Advance" he was not quite so sure. He wondered whether, by the end of the century we would still be able to claim that the missionary movement had actually advanced in the one hundred years since 1900.

Some are quite sure it has not. They say that we have come to the end of the missionary era. They say Christian mission has been washed down the drain with its partner, imperial western colonialism, and that as the 19th century was the century of mission, the 20th has become the century of ecumenics, and that the 21st century will be the century of civilized religious pluralism. All religions are true. No more missions.

Others take a gentler, more moderately negative view. This is not the end of Christian missions, they say. It is only the end of the missionary. Now that there is a Christian church in every nation, we no longer need foreign missionaries. Asian will complete the mission in Asia, Africans in Africa, Latin Americans in the south. "Missionary go home!"

It will be the thesis of my lecture today that neither of these two popular assumptions is true. The 20th century has not proved to be the end of 2000 years of Christian missions. And, depending on your prejudices for or against missionaries, ^{we} are ~~we~~ not about to mourn the disappearance in our denominations of what we once called "foreign missionaries". If anything, the missionary movement today is stronger, better supported and more global today than it was one hundred years ago in its golden days, its "great century".

20th C.

But these past one hundred years have not been easy for Christian missions. Mission hit new lows, as well as new highs in the 1900s, and though the present does indeed seem brighter, the end of the century is not yet here, and I make no infallible predictions about the year 2000. My name is Moffett, not prophet.

This 20th century in missions did not begin, like the great 19th century, with an almost unnoticed, unheralded ripple of movement around the world: a shoemaker, two books (Brainerd's Journal and Cook's Voyages), and a Bible, on the pietist fringe of Christian England. A hundred or so years later, the 20th century began with a triumphant shout: "The Evangelization of the World in Our Generation". It began with more than a shout; it began with a tidal wave of missionary advance traveling west to east and north to south building up into a great one-directional movement of global expansion that crashed into the 20th century with what seemed to be irresistible force. A thousand new missionaries swept out of the west every year for a while, crashing across the coasts of continents as tidal waves do.

For at least the first ten years of the new century they swept all before them, it seemed, right up to the historic meeting of the great world missionary conference at Edinburgh, in 1910. Then the picture begins to change. The great wave of missions began to break up on the rocks as even tidal waves do. It hit World War I in 1914, and for the first time millions of non-Christians see Christian missionary countries fighting against other Christian missionary countries. It survives the war, however, and regroups for a second world missionary conference, Jerusalem 1928.

But Jerusalem was not so triumphantly confident as Edinburgh had been in 1910, and Indian and Korean and Chinese and African delegates from enthusiastic, new, young mission churches were puzzled when they saw western Christian leaders argue heatedly with each other on what the missionary movement is all about, and what missionaries are supposed to do. This was the first hint of a theological revolution that seemed to many to threaten to cut the nerve of mission advance. The next year the financial base of

missions hit the Great Depression. And in stunning succession there followed another world war and an atheistic revolution in Christian Russia which proved more threatening to Christian missions than any world war had ever been. By the middle of the 20th century the advance of this new missionary faith, communism, had stripped away from free contact with Christian missions about one-third of the whole population of the earth.

How then can anyone say that the missionary movement in the 20th century is alive and well and growing stronger every year?

Well, let me say, first, that at least it is getting bigger. Here are two handbooks on Protestant missions. This one [Carey's] was written in 1792 to tell "all you needed to know" about Protestant world mission at the end of the 18th century. It is Carey the shoemaker's Enquiry into the Obligation of Christians to Convert the Heathen..", a very thin small book. Compare it with this ponderous 1000 page handbook on 20th century missions. This is what we have to struggle with to know about missions today: David Barrett's World Christian Encyclopedia, and this is not the whole story, just the statistics. Whether we are better or stronger in missions today or not, at least we are bigger.

Perhaps the best brief way to describe the stormy but by no means ineffective course of the Christian missions in the 20th century is to take the general outline of the characteristics of 19th century mission at which we looked in my first lecture, and ask how 20th century missions either remained the same or changed in the 20th century. Here is how a comparison might look:

<u>19th Century</u>	<u>20th Century</u>
1. Predominantly Protestant	1. Ecumenical, but with Roman Catholics more active
2. Expanding	2. Expanding still more
3. Heroic: the pioneers	3. Ancillary: the partners
4. Evangelistic and confident	4. Motives diffused by theological controversy
5. Cooperative	5. Polarized
6. Structurally voluntary but increasingly church-centered.	6. Structurally mixed: church and parachurch missions
7. Tinged with colonialism	7. Tinged with cultural and economic imperialism
8. Mission to plant churches on unreached continents	8. Mission with the churches on all continents.

4
now

Let me elaborate on some but not all of these eight points.

First, if the 19th century was predominantly Protestant in missionary advance, was the 20th century also dominated by Protestant missionary success? The answer is, No. It is quite true that the 19th century saw Protestant missions shake off 250 years of relative indifference to worldwide outreach after the Reformation, and in one short century by 1900 AD draw virtually even to 400 years of Roman Catholic expansion in the third world. But about midway in the 19th century, after recovering from fifty years of sharp decline (1790-1840), once again in the 20th century the Roman Catholics outpaced the Protestant in missions.

In 1911 Protestant had about as many foreign missionaries as the Catholics, and almost as many converts, but by 1980 the number of Catholics overseas in mission once again far surpassed the Protestants. Here in the U.S.A. we have a distorted view of Protestant predominance. We see how about three times as many American Protestant go out as missionaries compared to the number of American Catholics (32,800 to 16,000). What we fail to note is that worldwide, Catholic missionaries far outnumber Protestants. In fact, of the 20 countries sending the highest proportion of the population overseas in mission, the United States ranks only 16th. It sends out the largest number, but only one in 4,780 Americans is an overseas career missionary, while 9 of the top 10 sending countries are predominantly Catholic. Little Catholic Ireland, for example, in proportion to its population, sends 15 times as many career missionaries out across the world as huge Protestant America (USA). (Mission Handbook, 13th ed., 1986, p. 79 f.).

For a while, after a century of colonialism and after World War II, people were saying the younger churches grow best without foreign missionaries. A closer look at the comparative growth rates of missionary-rich Roman Catholicism in Africa, and the Protestant experiment there with a moratorium on missionaries suggests just the opposite.

The good news for Protestants is that though Catholics lead in missionary sending, contrary to the general impression the number of missionaries sent out from N. America is not declining. It continues to leap upward. 1960 - 29,400; 1973 - 37,000; 1985 - 67,200. That means about 37,000 more American missionaries overseas than just 30 years ago, in 1960. (13th ed. Mission Handbook).

number of overseas missionaries sent out from Protestant North America is not declining. It continues to leap upward. The figures are most surprising: in 1960 there were 29,000 North American Protestant missionaries overseas; in 1985 67,000. ^{in 2000 ~ 71,000} There are now actually 37,000 more American missionaries overseas than there were just 25 years ago. (Mission Handbook, 13 ed. ^{41% of} the total were short termers in 1985; ten years later only 10% were short termers. Factoring in the short-termers on the basis of months served, the overall increase still remains phenomenal.)

That is the good news. Let me balance it with two pieces of bad news. The first piece of ^{the} bad news is that none of this dramatic explosion in contemporary North American missions overseas can be credited to our mainline Protestant churches. The increase is outside the ecclesiastical establishment. The figures are ominous. WCC-related ecumenical denominational mission agencies lost 50% of the ⁱⁿ missionary personnel in just the twenty years from 1965 to 1985. But independent agencies like the Southern Baptists, the Pentecostals, and Wycliff Translators ^{etc} gained 50%. (Old-line faith and evangelical denominational agencies also gained, but only about 10%. Mission Handbook, 13th ed.). Numbers is not everything, as they say, but a 50% loss in 20 years in personal involvement in world mission is not something for us mainliners to boast about. [Insert "Honolulu?"]

The second piece of bad news is that most Christian mission boards, whether losing or gaining in missionary personnel, are not reaching out to the really unreached, the frontier. A chart in a recent issue of the International Bulletin of Missionary Research highlights the alarming fact that 9 out of ten of all foreign missionaries are working not among the 23% of the world's population that has never heard the gospel, but among the 77% who have already been told about Christ. We who live in the Christian world spend 99% of our income on ourselves. (IBMR, 1991, p. 72)

But let me turn to some better news.

The second comparison I want to make between 19th and 20th century missions asks a different question, not about missionaries but about Christian numerical growth. If the 19th

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And 2 pieces of bad news

(1)

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But let me turn to some better news.

2. The 19th century was a century of great numerical and geographical expansion. How about the 20th? It has been a century of even greater, unprecedented expansion. In numbers and extent the growth of the Christian church in the 20th century outstripped even the "great century", the 19th. Stephen Neil, in his History of Christian Missions (Penguin, 1964) which is the best one-volume history of missions now available, puts it this way:

"It is only rarely that it is possible in the history of the Church or in the history of the world, to speak of anything as being a unmistakably new. But in the 20th century one phenomenon has come into view which is incontestably new-- for the first time there is in the world a universal religion, and that [is] the Christian religion" (p. 559)

It is Neill's thesis, which he argues well, that only three religions "have been always and essentially missionary--Buddhism, Christianity and Islam" (ibid). Buddhism, he says, is declining despite sporadic revivals and its effective influence does not extend beyond East Asia. Islam reached its peak five centuries ago, and not even the financial bonanza of its oil discoveries has yet revived its spiritual and religious power much beyond its base in the Middle East. Christian missions alone, he says are worldwide and still expanding.

6

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His statement needs revision. Islam is also expanding, in recent years and in some areas even faster than Christianity. But it is quite true that Islam's base and its influence is still far smaller and its influence more localized than that of Christianity.

At any rate, whereas the number of Christians at the end of the 19th century had almost tripled in the one hundred years from 1800 to 1900 (200m. to 558m.), the 20th century will almost quadruple the number of Christians in our 100 years from 1900 to 2000 (from 558 m. to 2,130 m. (IBMR, Jan. 1991, p. 73). Even if we stick to what we know, that is the 20th c. to 1991 the numerical increase has been enormous:

- number of Christians: from 558 m. 1,800 m.
- more than half are R.C.: from 266 m. to 980 m. (48% to 55% of the world's population.
- about one-third are Protestant: from 141 m. to 535 m. (25% to 30% of world population.

But - the bottom line is not in the numbers but the percentages. We've quadrupled the number of Christians but not the ratio of Christians to the world population. Despite all the increase the size of the Christian part of the world is beginning to shrink. Not much - only 1% - but that's a warning.

(6)
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We should have seen it coming 45 years ago. I can remember the first indications of that trend appearing as early as the end of World I. The first shipment of foreign missionaries - 300 of them - sailed for the United States after the years of war-exposed exile from their mission fields. My brother was on the ship, bound for India. He told me of the embarrassment of the churches in Hawaii at the welcome

they had planned to speed the missionaries on their way. All the arrangements had been carefully made by the Honolulu Council of Churches. Episcopalians would take care of Episcopalian missionaries during their one-day stop-over in the islands, Methodists of Methodist missionaries, Congregationalists of Congregationalists, and so on. So the ship docked as the good church people gathered under signs proclaiming themselves as Presbyterians, Methodists etc., so that the missionaries would recognize their hosts. But the best laid plans of mice and men gang aft agley. The denominations' missionaries came off the ship and trooped decorously to their signs all right, but behind them milling uncertainly about in great numbers were the hosts of the unwashed--Adventists, Pentecostalists, independent gospellers, the sects--advancing to their mission in far greater numbers and zeal, if not with greater unity and judgment (as we like to think).

The Honolulu Council of Churches and the whole Conciliar movement is still trying to recover from that shock, and its aftermath quakes. For forty years mainline missions as a visible, vigorous presence have been retreating into the shadows, and I think this raises serious questions we don't need to argue about, but should at least face up to to and not sweep under the rug.

But let me turn to some better news. *But let me turn to some better news. By 1942 it had 65 new members to raise our total to 55.*

2. The 19th century was a century of great numerical and geographical expansion. How about the 20th? It has been a century of even greater, unprecedented expansion. In numbers and extent the growth of the Christian church in the 20th century outstripped even the "great century", the 19th. Stephen Neil, in his History of Christian Missions (Penguin, 1964) which is the best one-volume history of missions now available, puts it this way:

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⑥ 7

the percentage of non-Christians in the world increased by the same amount, from under 66% to just over 67%.

To the 20th century Christian mission that means that there are 2 billion 300 million more non-Christians in the world today than there were when the century began ⁹¹87 years ago. ^{Please as more men know the way to follow...} The evangelistic urgency of world missions is greater at the end of the century than at its beginning. The day of the missionary is not over, ^{but many churches are too often asleep as if it were. What's wrong with us?}

4. This leads me to postpone consideration of the third comparison, from "heroes and heroines" to "partners", and skip to the fourth: The 19th century was evangelistic; its theology simple and direct. Is that true of the 20th? Not quite. Evangelism is still with us in missions, and theology, but somewhere along the line we shattered and lost the 19th century's great consensus on the why and how of missions. Great sections of the 20th century church lost the simplicity of its missionary motives, and the clarity of its theology of mission. Some years ago I described it like this: ~~its~~

~~Protestants have increased almost as much numerically, but not proportionately~~

To the 20th century Christian mission that means that there are 2 billion 300 million more non-Christians in the world today than there were when the century began ²⁰87 years ago. The evangelistic urgency of world missions is greater at the end of the century than at its beginning. ^{How can anyone say that} The day of the missionary is not over. ^{missionaries than ever before} If any, we need ^{by then}

This leads me to a

A 3rd point: ^{being}

4. This leads me to postpone consideration of the third comparison, the highly significant change in missions from "missionary pioneers" to "missionary partners". I will instead jump ahead to the fourth difference between 19th and 20th century missions. The 19th century was evangelistic; its theology simple and direct. Is that true of the 20th? Not quite. Evangelism is still with us in missions, and so also is theology, but somewhere along the line we shattered and lost the 19th century's great consensus on the why and how of missions. Great sections of the 20th century church lost the simplicity of its missionary motives, and the clarity of its theology of mission. Some years ago I described it like this:

3. 3rd W. M. U.
1972 - 2,520
1980 - 13,200
1988 35,750

3. Third point: ³
a timeline for

The day of a ³
Christian ³
the challenge ³
a mission ³

There was a time, back in the 19th century, when Christians didn't feel the need to re-examine the Christian Mission. They didn't need to ask why they had missionaries and what missionaries were supposed to do. It was almost axiomatic. It was simple, and dangerous, and overwhelmingly urgent. It was as simple as the command of Christ and as urgent as life and death. For millions upon millions were dying without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told ^{then} that they could live forever in Christ. Faced with a challenge as simple as that the church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

If you are expecting me to ridicule that challenge I am going to disappoint you. It has never seemed ridiculous to me. As a matter of fact it was that challenge, understood in its full Biblical context, which sent me to the mission field in the 20th century. But you know as well as I that there came a day of the shaking of the foundations. The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more.

So the challenge changed. The Jerusalem Conference of the International Missionary Council in 1928 said, "Our fathers were impressed with horror that people should die without Christ; we are equally impressed with horror that they should live without Christ." It was a shift of balance, really, more than a denial. It was strategic withdrawal to what in the 20th century was considered to be firmer ground for missions. Millions upon millions are living in misery and in filth. No one can deny that. No one has ever given them a chance. No one has ever helped them to the life abundant that Jesus came to give them. This was a missionary challenge to a future in history--a future

without hunger and without hate, without sickness and without tears, where all men are brothers and sisters and the nations shall study war no more. So the church went forth to build the Kingdom.

I do not intend to ridicule this view either. It has never seemed ridiculous to me to feed the hungry and heal the sick and to work for peace. These have been the two familiar symbols of the missionary in the 20th century: the savior of souls and the builder of the Kingdom. The problem of our time is that neither model is quite able to rally all Christendom with it into mission. We have polarized the church between soul savers, and Kingdom builders. We have forgotten our theology. The missionary can neither save souls or build the Kingdom. Souls are saved by the Holy Spirit, and God builds his own Kingdom. The mission is simply to go where God tells us to go, and do what God tells us to do: which is to do best - to proclaim the way of salvation in J.C. and to meet every human need we encounter as the Lord gives us time and strength to do so.

Our current ambiguities about definition of mission and of missionary motives is a symptom of a deeper ill: a loosening of some essential theological convictions. As Dr. McCord, former president of Princeton Seminary often warns us, "Our churches are suffering from theological amnesia." If so, what have we forgotten in our theology that affects our mission?

John Stott, an Anglican, at the World Council of Churches Assembly in Nairobi, 1975, asked the same question, and suggested some answers:

(1) A recognition of the lostness of humanity. Acc. to the NT, men & women are not "anonymous X's, only waiting to be told so. They are 'dead in trespasses & sin'." (2) Confidence in the truth, relevance & power of the Gospel. (3) Conviction about the uniqueness of Jesus Christ. Of course there is truth in other religions, but only Christ saves. (4) A sense of urgency about evangelism. Not dropping social concerns, but committed to the total demands of God's love & justice. (5) A personal experience of Jesus Christ. Our greatest obstacle in evangelism is the poverty of our spiritual experience.

Now let me move back and pick up the third comparison. The 19th century was the age of heroes and heroines. Those were the days of the pioneers, the romantic era. The 20th century is more prosaic, but perhaps even more Biblically based as far as Christian relationships are concerned. The 20th century is the age of missionary partnership. Missionaries are never called to be heroes, though some become such; they are called to be servants.

To put it another way, the 19th century was the age of the western church in mission. The 20th century is the age of the rise of the younger churches, the churches of the third world.

I am not at all sure that we of the so-called older churches quite yet grasp the history-bending significance of the emergency to maturity of the so-called "younger" churches, some of which, like the Thomas Christians of India are centuries older than any of our American mainline denominations. Sometimes we romantically overstate what this

BAD MS

It is what I say in this morning. We have forgotten the meaning of the Kingdom - that we do not understand - and missionary work is not led as a 'first' term child.

-111

GOOD MS

True that good

1. Lostness of humanity
2. Truth of the Gospel
3. Uniqueness of Jesus Christ
4. Urgency of evangelism
5. Personal experience of Jesus Christ

(4) The great change from a western base - to world-based.

rise of the third-world churches means in world mission, and say that now that there is a church in every land, it is the business of that church to evangelize its own people and that therefore the day of the western missionary is over. "Missionary go home!" On the other hand, sometimes we underestimate it, and go serenely on our missionary way as if these great new churches do not exist, and as if we are still running the show. Neither of those two positions ^{is} ~~are~~ tolerable.

We can no longer send out missionaries in droves who willfully ignore the presence and prerogatives of the third-world churches. But how many of you here know much about those churches. For example, how many of you could name the five largest churches in Asia, Africa and Latin America? If you guessed the Korean Presbyterian Church because you've discovered that I seem to have a strong bias in favor of anything Korean, you are wrong. No Korean Presbyterian denomination is in the top ten precisely because mission-minded Korean Presbyterianism, while zealous in evangelism, forgot that the unity of the church is as precious in the sight of the Lord as its fervour for reaching the unreached. The result has been great growth, but also great and tragic divisions.

Had the Korean Presbyterian Church of Korea not torn itself apart by schism, it would be at the head of the following list of the five largest denominations in the third world, but it's not. In order of numbers of adherents (not communicants), the largest are:

1. The Church of Christ in Zaire. 4,750,000 adherents; 1,500,000 adults. This may not be the best model for Christian unity, because its unified organization was forced upon it by the government, but as a fellowship of churches under one fairly loose organizational structure it has some advantages.
2. The Assemblies of God in Brazil. 4,000,000 adherents; 2,750,000 adults. This is a striking example of the world-wide missionary growth of the evangelistic, but non-ecumenical sects.
3. The Philippine Independent Church. 3,500,000 adherents; 1,900,000 adults. This is a unique example of the power of mainline Christianity still has to attract and influence the sects. This "Aglipay" church started out as unitarian in theology but cultic in its ecclesiology. Now it is related loosely to the Anglican

How much do
you know about
your new partners?

Simon Kimbangu (1889-1951), founder of the largest independent denomination in Africa, *Eglise de Jésus-Christ sur la Terre par le Prophète Simon Kimbangu* (EJCSK, The Church of Jesus Christ on Earth Through the Prophet Simon Kimbangu). Kimbangu was born on September 24, 1889 in Nkamba, a small village located southwest of Kinshasa, the capital of Zaire (formerly Belgian Congo). He was educated at a Baptist Missionary Society school near his home. A Baptist catechist, he taught briefly at a mission school and served as an evangelist.

On April 6, 1921 Kimbangu healed a sick woman. Within two months, thousands had left their jobs and were flocking to him, many considering him an African Messiah. He denied this and exhorted his followers to stay in the mission churches, which were soon filled. The Belgian authorities, alarmed at the explosive growth of his popularity and fearing insurrection, arrested Kimbangu. He was tried in a military tribunal and sentenced to death on October 6, 1921. The Belgian procurator, together with some of the missionaries, protested the injustice of the sentence and King Albert commuted it to life imprisonment. Kimbangu died in prison on October 12, 1951 after thirty years in prison for six months of ministry.

The EJCSK, organized underground by Kimbangu's children and other followers, was outlawed until Zaire's independence in 1960. It was the first African-initiated church to be accepted into the WCC (1969); by 1984 its membership had been estimated at five million. Though official church doctrine has an evangelical appearance, Molyneux's analysis ("African Christian Theology", Ph.D., University of London) indicates that many Kimbanguists elevate their founder's role to that of the Holy Spirit (e.g., his name replaces the Spirit in Trinitarian formulas found in several Kimbanguist hymns). Kimbangu himself denied any elevated status, however, and deserves recognition as a humble Christian who in only six months of ministry left a greater spiritual impact on Zaire than the Belgians did in fifty-two years of colonial rule.

communion.

4. The Church of Christ on Earth through the Prophet Simon Kimbangu.
3,500,000 adherents; 2,000,000 adults. Don't underestimate the power of the fiercely independent African Independent churches, nor the ability of our mainline Christianity to establish positive relationships with them, if we try. This strangely named, and still rather cultic movement, has become a respectable member of the World Council of Churches.
5. The Anglican Church of Nigeria. 3,500,000 adherents; 2,000,000 adults. At last a 100% mainline church. We're not dead yet!

And yet, I must admit there was a time when I came very close myself to believing *Do the churches have missions was not*
But the significance of these new churches lies not so much in their numbers, nor even in their unity or lack of it--whether they are ecumenical or sectarian. Actually, most of the larger churches in the third world, apart from these largest five, are the result of mainline missions. There may not be as many western missionaries now from the major denominations precisely because these ecumenical denominations were so successful in planting churches. So like St. Paul, their missionaries give way to the leadership of the younger churches. *I was*

To leave it at that, however, could be dangerously misleading. The hope of the future in missions is not, as is sometimes stated, that these churches have replaced us in mission, but that they are now our new partners in mission. And partners have to work together; neither one dictating to the other who or how or where each is to fulfill its missionary obligation. Mission at last has become a two-way process, as is dramatically demonstrated by the fact that the Korean churches in America are now the fastest growing segment of American Presbyterianism. About ^{thirty}ten years ago it was estimated that the third-world churches had some 3,000 missionaries deployed out across the world. ^{ten times as many as we had twenty years ago} Today's update lists ~~seven~~ ^{ten} times as many, over 20,000. *30*

There is a chart in the World Christian Encyclopedia (p.3) that lists the percentage of Christians in the world by color (which is not, of course, a scientific way to describe racial differences, but is still the most widely used). In 30 AD, according to the chart, only 5% of the Christians in the world were white; 95% were "tan". [By 1900

But sometime in 1982, for the first time in more than 1200 years, the dominant color of the Christian ^{church} ~~white~~ ^{has} ~~became~~ no longer white, ^{it had become} but a spectrum of colors darker than white. In fact, the fastest declining color in the Christian church these days is white, and the fastest rising color is black, with yellow and brown not far behind.

Think for a moment what this means for the world Christian mission in our time. First, it means that the old power base (spiritually and materially) of Christianity is eroding. From the time of the Reformation down to our own time Christianity was exactly what the third-world sometimes still calls it, a "white man's religion". But it is the white man's religion no longer.

Second, this means that the base for missions may well shift to the peoples who are turning in greater numbers to find Jesus Christ as Lord and Saviour--to the third world.

And third, in any planning therefore that concerns the future of the Christian mission in the whole world, it is absolutely imperative that the churches of the third world be taken not only into consideration but into missionary partnership. And this makes for a whole new world in missions.

What form that partnership will take is not the subject of this paper. It belongs to the next century. Our 20th century is only now beginning to work seriously at with that issue. Perhaps it will take on the interdenominational, international task-force shape of the United Mission to Nepal. Perhaps it will look like a Protestant equivalent of Roman Catholic missionary orders, each working with but not subject to the local hierarchy, the diocesan bishops. Perhaps our mainline, centralized church missions, and those prickly independent parachurch organizations which are taking over so much of the Protestant missionary outreach of our day, will simply have to learn to be more ecumenical and get along with each other. Whatever the solution, we can no longer be content with anything but some form of worldwide partnership in mission. The task is too great, and still undone. ^{What brings me to my final point?}

↓
CONCLUSION

(CONCLUSION): The Unchanging Challenge

~~Two-thirds~~ of the world's people go to bed hungry every night.

Bread for the world is a Christian mission. And in America we feed our dogs better than half the world's people can feed themselves.